

Gal 10 J. C.

The pzeface of the mooste famous
clerke maister Lodouic Viues vpon his boke
called the Instruction of a Christen wo-
man vnto the mooste gracious
princes Katharine quene
of Englande.

K



I haue ben moued partly
by the holines and goodnes of
your lyuynge / partly by the fa-
uour and loue that your grace
beareth towarde holy study / &
lernynge / to wryte some thyng
vnto your good grace / of thins
formacion and byngynge vp of a Christen womā:
I matter neuer yet entreated of any mā / amonge
so great plentie / and variete of wyttes & wyters.
For Xenophon & Aristotel / grynge rules of house
keepynge / and Plato makynge pzeceptes of orde-
ryng the cōmon weale / speake many thynges ap-
perteynynge vnto the womans office and dewte:
And saynt Ciprian / saynt Hieronymus / saynt Am-
brose / & saynt Augustyne / haue entreated of mayes
des and wydowes / but in suche wyse / that they
appere rather to exhort & couysaile them vnto some
kynde of lyuynge / than to instruct and teche them.
They spende all theyr speche in the laudes & pray-
ses of chastite / whiche is a goodly thyng and syt-
tyng for those great wytted and holy men: Howe
be it / they wryte but fewe pzeceptes & rules / howe
to lyue: supposynge it to be better / to exhort them
vnto

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unto the beste / and helpe them vp to the hyghest :
than to enforme & teache the lower thynges. But
I wyl let passe al suche exhortatiōs / bycause eue
ry body shall chose and pyke out the wayes / of ly
uyn / out of these mennes authorite / rather than
of my fatalie : and I wyl cōpyle rules of liuyn.
Therefore in the fyrst boke / I wyl begynne at the
begynnyng of a womans lyfe / and leade her forth
vnto the tyme of mariage. In the seconde / from
mariage vnto wydowehede : howe she oughte to
passe the tyme of her life wel and verruouly with
her husbāde. In the last boke I enforme & teche
the wydowhed. And bicause the matter coude nat
be other wyse handeled / there be many thynges
tolde in the fyrst boke / pertaynyng vnto wyues &
wydowes : and moche in the seconde belongynge
vnto vnmariēd women : and some in the thirde p
teynnyng vnto al : Lest a mayde shuld thynke that
she nede to rede but onely the fyrst boke / or a wyfe
the seconde / or a wydowe onely the thirde. I wyl
p̄ euery of them shall rede all. In whiche I haue
ben more short / thā many wold I shuld haue ben.
Nat withstandyng who so consporeth wel p̄ cause
of myne entent / and taketh good hede / shall fynde
hit done nat without a skyll. For in grynge pres
ceptes / a man ought specially to be brete : lest he
soner dull the wyttes of p̄ reders / thā teche them /
with longe bablyng. And p̄ceptes oughte to be
suche / that euery body may soone can them / and
beare easily in mynde. For we shulde nat be igno
rant of the lawes that Chyiste and his disciples /

Petre



Petre/ Paule/ James/ Iohn/ and Jude taught
vs: where we may se that they gyue vs þe diuine
preceptes bryfe and shortly: for who can beare in
remembrance those lawes/ whiche they beare nat
well in mynde/ that haue spent theyr holle lyfe in
study of them. And therfore haue I neither thrust
in many examples/ nor gone out of my matter to
entreat generally of vice and vertue/ whiche were
a large felde to walke in: vnto thēde that my boke
myght be nat only redde without tediousnes: but
also be redde often. Moreouer though the precepts
for men be innumerable: women yet maye be
enfourmed with fewe wordes. For me must be oc-
cupied both at home & forth abroad/ both in theyr
owne matters and for the cōmon weale. Therfore
hit can nat be declared in fewe boke, but in many
and longe/ howe they shall handle them selfe in so
many and diuers thynges. As for a woman hath
no charge to se to/ but her honestye and chastyte.
Wherfore whan she is enfurmed of that, she is suf-
ficiently appoynted. Wherfore theyr wickednesse
is the more cursed and detestable, that go about to
perishe that one treasure of women: as though a
man had but one eye, and an other wolde go about
to put it out. Some wyte fylthy and baudy ry-
mes. Whiche me I can nat se what honest excuse
they can ley for them selfe: But that theyr corrupt
mynde/ and swelled with poyson/ can breath none
other thyng but venome/ to destroy them that are
nere vnto hit. But they call them selfe louers/ and
I beleue they be so in dede/ ye and blinde & madde
to withall.

to withall. And though thou loue / canst thou nat
opteyne thyn owne / except thou infecte all other
therfore. In my mynde no man was euer banys
shed more ryghtfully / than was Quide / at lest wise
if he was banys shed for wrytyng the crafte of loue.
For other wryte waton and noughty balades / but
this worshipful artificer, must make rules in god;
his name & preceptes of his bntchistines / a schole
maister of baudy / & a comon corrupter of vertue.
Howe I doubt nat but some wyl thynke my pre
ceptes ouer soze and sharpe. Howe be it the nature
of all thynges is suche / that the way of vertue is
easy and large vnto good me / and the way of vice
contrarye / strayte / and rough. But vnto yll men
neither the way that they go in is pleasant / nor y
the way of vertue large and easy inough : and seying
it is so / hit is better to assent vnto good men than
yl : and rather to reken y had folkes opinion false /
than the good niennes. Pythagoras the philosor
pher / & other of his schole / in the descriptio of this
letter. y. say / that whan a man is past the fyrste
difficulte of vertue / all after is easy and playne.
Plato gyueth counsaile to chosse the best way in ly
uynge : whiche way vse & custome shall also make
pleasant. Our lord in the gospell saythe / that the
way into the kyngdome of heue is strayte. nat by
cause it is so in dede / but bycause fewe go it / except
a man wold couit his wordes false / where he saith;
My pocke is swete and my burthen lyght. Or els
where he promyseth / that there is no ma that for
goth any thyng for his sake / but he shal haue far
more

more for it agayne / yea and that in this lyfe. And
what was ment therby / but the pleasures of ver-
tue: Therfore I se vnto whom my preceptes shal
seme rigorous and sharpe / that is yonge mē / that
be ignorant / wanton and vnchastyte: whiche can
nat ones beare the syghte of a good woman. And
lyke as rake hoxles nye vnto ebery mare / so they
go about euery tryflinge & peysshē wenche / that
hath a pleasure to be loked vpon & loued / and they
wolde haue theyr folp to be allowable by the mul-
titude of mysdoers. As who sayth / the agrement
& abusion of people myght chaunge the nature of
thynges. Hit is no newes / that pl folke hate them
that auyle them well. For Theophraste whan he
wrote of this same matter / & spake moche of mari-
age sadlye and wysely / he sette comen harlottes
in his toppe. And one Leontium the concubine of
Metrodorus started out and babled forth a boke
without all reaso / or shame / against that mā most
excellent in wisdom and eloquence: whiche dede
was thought so intollerable y as though no more
hope of goodnes were leste / therfore by a puerbe
of that matter / that the next remedy was to seke
a tree to go hange vpon. Saynt Hierome wyrteth
of hym selfe vnto the holpe mayde Demetrias in
this wyse: More than thyrty yere ago / I write a
boke of virginite / in y whiche I must nedes speke
agaynst vice and patefy the trappes of the deuy /
for the instruction of the maide that I taught / the
whiche wityng many be agreued withal: whan
euery one taketh the matter / as said by hym selfe.

and wyl nat here me as an exhortour and counsel
loure/ but lothis me as an accuser and rebuker of
his doynges. Thus saythe he. No what maner of
men we shall dysplease with teachyng them ver
tuously, verely suche as were a shame and rebuke
to please: but sad men/ chaste maydes/ vertuous
wyues/ wyle wydowes / and spynallye all that are
true chrysten people/ nat onely in name but also in
dede and with their hertes, wyl stande on our par
tie/ whiche knowe and agree all in this / that no
thyng can be moze mylde and gentyl thā the pres
ceptes of our faith. From y^e whiche Chyrche graūt
ys neuer to declyne our mynde and pourpose one
heares brede. I haue put in remembraunce of theyr
duete the good and holpe women but slepyghtly, o
ther now and than I take vp sharply: bycause
I sawe that only techyng auaueth but a lytel, vnto
those that strugle with the leader / and must be
drawen. Therfore haue I spoken some tyme the
moze playnly: that they myght se the filthynes of
theyr condicions / as hit were paynted in a table/
to thentēt that they shuld be a shamed, and at last
leauē theyr shamefull dedes: And also that good
womē shuld be gladder to se them selfe out of those
vices / and labour moze to be furder from them / &
to entre into y^e abytacle of vertue. For I had leauet
as saint Hieronime counsayleth / auerture my shas
me fastnes a lytell whyle / than to coperte my mat
ter: so yet that I wolde nat fall into any viciety
nes, whiche were the greattest shame that can be,
for hym y^e shulde be a maister of chastite: wherfore
often

often tymes the reader must vnderstande more in sentence than I speke in wordis. And this worke most excellent and gracious quene / I offre vnto you in lyke maner / as if a painter wolde bringe vnto you your owne visage and image / mooste counnyngly peynted. For like as in that purtrature you might se your bodily simplitude : so in these bookes shall you se the resemblaunce of your mynde & goodnes : bycause that you haue bene bothe mayde / wyfe / and wydowe / and wyfe agayne : as I praye god you maye longe contynue : and so you haue handled your selfe in all chorde and course of your lyfe, that what so euer you dyd myghte be an example vnto other to lyue after. But you had leauer the vertues to be preysed than your selfe : howe be hit no man canne preys the vertues of women / but he must nedes cōprehende you in the same preys, howe be it your mynde ought to be obeyed. Therefore you shall vnderstande / that many lyke vnto you be preysed here by name expressely : but your selfe spoken of continually / though you be nat named. For vertues can neuer be preysed / but they must nedes be preysed with all / that be excellent in them / though they name be nat spoken of. Also your dereste daughter Mary shall rede these instructions of myne / and folowe in luyng / whiche she muste nedes do : if she orde her selfe after the example that she hath at home with her of your vertue and wysedome. For there is no doubt / but she wyll do after them / and excepte she alone of all other / dysapoynt and beggyle euery mannes opinion.

nion, she muste nedes be bothe very good and hos-
ly, that is come of you and noble kyng Henry the
viij. suche a couple of mates: that your honour &
vertue passe all craftes of preysynge. Therfore all
other women shall haue an example of your lyfe
and dedes: and by these bookes that I haue dedie-
cated vnto your name, theys shall haue rules and
preceptes to lyue by: and so shal they be bounden
vnto your goodnes, bothe for that, whiche it selfe
hath done in gyuyng example: and that hit hath
ben the occasion of my wrytyng. And so I pray
god gyue your good grace longe well
to fare. At Wyndesore the yere

of our lordes M. D.

and. xxiij. the

v. day of A

prile.



The fyrst booke of the instruction
of a Christen woman

Of the bryngyng vp of the maide whā
she is a babe. The fyrste chaptr.



But Quintilian in his
booke where he doth instruct &
teache an oratour, wylleth his
begynnyng and entrance to be
taken from the cradell, and no
tyme to be slacke vnapplyed to
ward the ende and purpose of þ
facultie entended: Nowe moche more dplygence
ought to be gyuen in a Christen virgine, that we
may bothe enfourme her increace and orde it and
her instruction and entrynge, and that by and by
from the mylke: whiche I wolde, if hit were possi-
ble, shulde be the mothers: And the same coun-
sayle gyueth Plurache and Phavorine, and ma-
ny other of the wysest and greatest philosophers.
For by that meanes the loue shall be the more be-
twene the mother and the daughter, whan none
of the mothers name shall be taken from her and
put vnto any other. For nurces be wont also to be
called mothers. And the mother may more trus-
ly reken her daughter her owne, whom she hath
nat only bozne in her wombe and brought in to þ
worlde, but also hath caried still in her armes of a
babe, vnto whom she hath gyuen tete, whom she
hath nourished with her owne blod, whose sleepes
she hath cherished in her lappe, and hath cherishe

ly accepted and kyssed the fyrst laughes / and fyrst
hath ioyfully herde þe stameryng of hit / couetyng
to speke / and hath holden harde to her brest / pray-
enge hit good lucke and fortune. These thynges
shal cause and engendre such reuerent & inward
loue in the daughter toward the mother agayne /
þe shall be far more loued & let by of her dought-
er / by cause of þe loue that she hath so abundantly
conceyued toward her in grene and tender age.
Who can now expresse / what charite these thyng-
es encrease amonge folke / whan wyld beasts
that haue no knowlege nor perceyving what loue
meaneth / yet loue they / nor shyers and byngers
bp / nor shon the dangers of dethe to defende and
saue them. Whore ouer I wote nat howe / but so it
is / that we sowke out of our mothers teate to ge-
ther with the mylke nat only loue but also condic-
ions and dispositions. And that is the cause sayth
the philosopher Phauozine / that maketh men to
maruyle why they se many children / comen of
chaste and good women / nothyngelike they / pas-
rentes neither in mynde nor bodye / nor the comen
sayeng come bp of nought / whiche is nat vnknow-
en nat vnto children: They that haue ben nurs-
ed with sowes milke haue rolled in the myte. For
that cause the wyse mā Chrysippus bad chose the
wyseste and beste nurces. Whiche precepte I my-
selfe wyl ensue and counsaile þe mothers / that may
nat norishe their children with they / owne mylke.
to do likewise. Neyther I wyl so great diligēce to
be gūe in sekynge a nurce for a boy as for a maide.

Quint

Quintilian thought it sufficient to comande that
the nurces shulde nat be foule and rude spoken, by
cause the wayes and maner of speakyng taken in
youth / wolde be harde to gette away. As for their
maners he cared nat so greatlye / Whiche the man
chylde dothe after lerne from home than at home.
And yet he doth allege the opinion of Chrysippus
as though he allowed the same. But the mayde
whom we wolde haue specially good, requirerhal
intendauce bothe of father and mother / lest any
spotte of vice oz vnclenlynes shulde stycke on her.
Let her take no suche thynges neyther by her bo-
dily senses and wyttes / nor by her noysshynge and
byngyng vp. She shal first here her nurse, first
se her, and what so euer she lerneth in rude and ig-
norant age / that wyl she euer labour to counters-
fete and folowe counnyngly. Therfore saint Hiero-
nyme / whan he dyd teache the daughter of Aeta,
he warned that the nurse shulde be no drunkarde,
nor wanton / nor full of talke and chattyng.

Of the residue of her infancy.

The seconde Chapter.

After that she is ones weaned and
begynnech to speke and go / let all her play
e pastyme be with maydes of her owne age / and
with in the presence euer of her mother oz of her
nurse / oz some other honeste woman of sad age / &
maye rule and measure the playes and pastymes
of her minde / and set them to honestie and vertue.

4
Shoode all mānes kyu away from her: no; let her
nat lerne to delite amonge men. For naturally our
loue contynueth the longest towarde them / with
whom we haue passed our tyme in youth. Whiche
affection of loue is the most stronge with women /
by cause they be more disposed to pleasure and dis-
lypance. Nowe in that age / whiche can nat yet dis-
terne good from badde / they shuld be taught none
puell. And hit is an vngracious opinion of them
that say / they wyl haue theyr chyldren to knowe
both good and puel. For by that meanes they say
they shal the better flee vice & folowe vertue. But
hit were more suertie / and more profitable / & there
to more happye / nat onely to do none yll / but also
nat ones to knowe hit. For who hathe nat hardel
that we were call i to mysery. that selfe houre that
the fyist ancerries of mankynde knewe what was
good and what was badde. And verely fathers &
wyl nat haue their chyldren vnexpert and ignorant
of puel. be worthy that theyr chyldre shuld knowe
both good and yl: And whan they repent them of
theyr puel doyng / shuld call yet vnto remembrance /
that they lerned to do puel by their fathers mynde
and wyl. Let the mayde lerne none vnclenly wo-
des / or wātō / or vncomely gesture & mouyng of y
body / nat so moche as thā whā she is yet ignorant
what she dothe / and innocent. For she shal do the
same. whan she is growen bygger and of more dis-
cretion / and hit chaunceth vnto many. that what
thyng so euer they haue ben accustomed i before /
they do the same after ward at vnwarres and vn-
aun;

auysedly. And often tymes suche braides come vpon them agaynst theyr wyl. And the worle they be / the oftner they do them. For folkes myndes beare them better awaye. Let the father and mother be well ware that they allowe none vncomely dede of her / neyther by wordes / laughynge / nor countenance / neyther kysse and embrace her therfore: whiche is the foulest dede of al. For þ mayde wyl labour to reherse often that / whiche she thynketh shall please beste her father and mother. Let all her byngyng by be pure and chaste the fyrste yeres, bicause of her maners, þ whiche take their fyrst furmyng of þ custome in youth and infancy.

Of her exercise. The thyrde Chapter.

Whan she is of age able to lerne any thyng lette her begynne with that / whiche paterneeth vnto the ornament of her soule / and the keepyng and ordyng of an house. Howe be it I appoynt no tyme to begynne. Some reken best to begyn at the seuenth yere: in whiche opinion are Aristotel / Cratosthenes / and Chrysippus. Quintilian wolde begynne at the fourthe or fyfte yere. But I put all þ ordyng of this matter in the discrecion of the fathers and mothers: whiche may take auysement after the qualities and complexions of the chyldre: so they be nat letted with inordinate affection: by reason wherof some set so muche by theyr chyldren: and care so sore for them / þ

C. iij. theyr

they kepe them from all labour: lest they shulde
fall into any sykenes. So whan they wene to en-
crease and strength theyr bodyes/they bruse & wear-
ken them. The cheryshynge and suffrance of the
fathers and mothers hurteth moche the children,
that gyueth them an vnbrydled libertie vnto vice
infinite: and specially y maydes. But these be re-
frayned & holden vnder for the most part by feare:
Whiche if hit lacke/ than hath she all the bridell of
nature at large/ and runneth heedlynge vnto mis-
chiefe/ and drowneeth her selfe therein: and cometh
nat lyghtly to any goodnes/ without she be of na-
ture suche as we maye se some. Therfore lette her
bothe lerne her boke/ & beside that to handle wolle
and flaxe: whiche are two craftes yet lesse of that
olde innocent worlde/ bothe profitable and keepers
of temperance: whiche thyng specially women
ought to haue in price: I wyl medle here with no
lowe matters: lest I shulde seme to make moche
ado about thynges that be to symple for my pur-
pose. But I wolde in no wyse that a womā shulde
be ignorant in those feates/ that muste be done by
hande: no nat though she be a princes or a quene.
For what can she do better/ or ought to do rather/
what tyme she hath ryd her busines in her house:
Shulde she talke with men or other women: And
what shal she styl talke of: Shall she neuer holde
her peace: Or shall she syt & muse: What I pray
you: Womans thought is swyfte/ and for y most
part vnstable/ walkyng and wandrynge out from
home/ and some wyl slide/ by the reason of it owne
slypernes/

Appernes, I wote nat howe far. Therfore redyng
were the best / and ther vnto I gyue them couſaile
ſpecially. But yet whan ſhe is wery of redyng / I
can nat ſe her idell as it were the women of Perſe
lande / drowned in volupteis and pleasures / ſittynge
amonge the compaigne of gelded men / ſyngynge
and bankettyng continually : Whiche pleasures
were ofte chaunged and renewed to eſchewe tedi-
ouſnes, and thende of one pleaſure was the begyn-
nyng of an other ſolowpynge. Saynt Hieronymy
wolde haue Paula to handle wolle / that moſt nos-
ble woman commen of the bloode of Scipio and
Gracchus : whiche was alſo deſcended of the ly-
nage of kynge Agamemnon the prince of all kyn-
ges : and to lerne to dreſſe it / and to holde and oc-
cupie a rocke / with a wolle baſket in her lappe / &
turne the ſpyndell / and drawe forth y threde with
her owne ſyngers. And Demetrius / whiche was
as great of byrthe / as myghty of poſſeſſions as
ſhe / he bad haue wolle in her handes / and her ſelfe
either to ſpynde / to warpe / or els wynde ſpyndels
in a caſe for to throw woſe of / & to wynde on clewes
the ſpynnyng of others / & to orde ſuche as ſhulde
be wouen. For the dreſſyng of wolle hath ben euer
a honeſt occupation for a good woman. In Rome
all maydes / whā they were fyrſt married / brought
vnto theyr husbandes houſe byſtaffe and ſpyndell
with wolle / and wyped / ſtryked / and garnyſhed
the poſtes with wolle. Whiche thyng was a great
ceremony with them. And aft ſhe ſhulde be made
ſyete on a ſelle with wolle / that ſhe myght lerne /
what

what she ought to do at home. Than after warde
she shulde saye these wordes vnto her husbände:
Where as þ^r arte Caius/there am I Caia. Nowe
was this Caia Tanaquil an Etruscan bozne / a
very noble woman and a sadde / wyfe vnto kynge
Tarquinc Priscus. Whiche Caia Tanaquil bled
al her labour in wolle. Therfore after her deth she
was worshypped for a goddes / and her image set
vp with a rocke/as a token and a signe of chastite
and labour. Also there was a custome to crye at þ^r
weddyngc oftē tymes / Chalassio Chalassio/that
is as ye wolde saye. The wolle basket The wolle
basket: to thentent/ the newe married wyfe shulde
remembze/ what she shuld haue to do. Therfore it
was rekened a signe of a wyfe and a chaste womā
to do that busynesse. The kynges sonne of Rome/
and noble yonge men of the kynges bloode/whan
they fell at argument about they^r wyues/ & came
sodaynly home to Rome/ they founde other of the
kynges daughters in lawe amonge they^r compas
nions and mates makynge good chere: But they
founde Lucrecia sittyng at her wolle vntyl late in
the night/and her maydes busy about her/ in her
owne house: Than althey by one assent gaue her
the pryce of goodnes and chastite. What tyme all
the empire and dominion of Rome was in Augustus
handes/ yet he set his daughters & his necis
to worke vpo wolle. Like wyfe Terence, where he
doth describe a sobze & a chaste yonge womā sayth:
Gettyng her liuyng by wolle & webbe. And Sol
omon/where he doth speke of the pryse of an ho
ly wo

9.
ly woman sayth: She sought for wolle and flaxe,
and wrought by the counsaile of her hādes: For
it maketh no force after my mynde whether it be
wolle or flaxe / for bothe parteyne vnto the necessas-
ry bles of our lyfe: and be honest occupations for
womē. Anna mother vnto Samuel the prophet /
made with her owne hādes a linnen rochet for her
sonne. The most chaste quene of Ithace Penelope
passed the .xx. yeres that her husbāde was away,
with weauynge. Quenes of Macidony & Epyre
weaued garmentes with theyr owne handes / for
their husbādes, and brytherne, & fathers, & chil-
dren: of whiche maner garmentes / kynge Alexās-
der shewed some vnto the quenes of Perse lande,
that his mother and sisters had made. Wryters of
hystories / make mention / that in olde tyme there
was wont in Spayne great wagers to be layde /
who shuld spynne / or weaue most / and tymes were
apoynted to bynge forth theyr worke to shewe it /
and gyue iugement of hit. And great honour and
pzeise was gyuen vnto them / that laboured most
and diligentlyest. And yet vnto this day / remayn-
eth the same mynde and loue of sobre sadnes in
many: and thapplayenge of theyr worke is boasted
and talked of: And amonge all good women hit
is a great shame to be ydell. Therfore quene Isas-
bell kynge Ferdinandos wyfe taught her dought-
ers to spynne / Lowe / and perynte: of whom two
were quenes of Portugal / the thyrde of Spayne
mother vnto Carolus Cesar: & the fourth mooste
holp and deuoute wyfe vnto the mooste gracious
D kyng

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kyng Henry the. viii. of Englande. Let the maide
also lerne cokery / nat that stubberpng and excesse
in meates to serue a great meyny / ful of delicious
pleasures & glotony : whiche cookes medle with /
but sobye and mesurable / that she maye lerne to
dresse meate for her father / and mother / and bres
therne / while she is a mayde : and for her husbade
and chyldeu / whan she is a wyfe : and so shall she
gette her great thake both of the one and thother :
whan she doth nat laye al the labour vpon the ser
uantes : But her selfe prepare suche thynges as
shal be more pleasant vnto her father and mother .
betherne / and husbade / and childen / than if they
were dressed by seruantes. And that the more pleas
sant / if they were seke. For let no body lothe the
same of the kechyn : namely beyng a thyng very
necessaty : without the whiche neither seke folkes
can amende nor holle folkes lyue. The whiche oc
cupacion Achilles both a kyng & a kynges son & a
lorde most noble dyd nat disdain to do. For what
tyme Ulysses and Nestor came to hym / for a gre
ment betwene hym and Agamemnon / he layde
tables hym selfe / and tucked vp his clothes / and
went in to the kechyn / and prepared theyr meate /
to make the noble prynces sobye and teperate there /
whom he loued so well. Also it is a thyng parter
vnyng vnto temperance and honestie : for whan the
maistres or her doughter is by / al thyng is done
more diligently. What deintenes of hāde is that /
and what lothyng of the kechyn / that they may
nat abyde to hāde or se that whiche theyr father /
or mother

oz mother / oz husbāde / oz brother / oz elles theyz
child must eate. Let them y do so / vnderstande / y
they beray and file their hādis moze whā they lay
them on an other mā thā their owne husbāde, thā
though they babled & blacked them in soure. And
y it is moze shame to be sene in a daūce thā in y kes
chyn / & to handle well tables & cardes thā meate,
And woꝛse becometh a good womā to tast a cuppe
of dyke in a feast oz a bāket / reached vnto her by
an other man / than to taste a suppyng in the kes
chyn to gyue her husbāde. Therfoze by my coun
saile a woman shall lerne this crafte / that she may
in euery tyme of her lyfe please her frendes / and
y the meate may come moze clenly vnto the table;
I haue sene in Spayne and in France / that haue
mēded of their sickenes by meates dꝛessed of theis
wyues / doughters / oz doughters in lawe: & haue
euer after loued them farre the bettꝛ for hit. And
agayne I haue sene / y haue ben hated / as dought
ter of the father and doughter in lawe / of the fa
ther in lawe / and wyfe of her husbāde / bycause
they haue sayde / they coude nat s kele of bookeꝛy.

Of the lernyng of maydes.

The fourth Chapter.

OF maydes some be but lyttell mete
for lernyng: Lyke wyfe as some men be vns
apte / agayne some be euē boꝛne vnto hit / oz at lest
nat vnfete for hit. Therfoze they that be dulle are
nat to be discoraged / and those that be apte / shuld

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be harted & encozaged. I perceiue that lerned wo-
men be suspected of many: as who sayth, the sub-
cylie of lernyng shulde be a noysshement for the
malitiousnes of theyr nature. Merely I do nat as-
lowe in a subtile and a crafty womā suchē lernyng/
as shulde teche her discreite / and teche her no good
maners and vertues: Nat withstādyng the pre-
ceptes of lyuynge, & the exāples of those þ̄ haue liued
well / and had knowlege to gether of holines / be þ̄
keepers of chastite and purenes / and the copies of
vertues / and pricks to pricke and to moue folkes
to contynue in them. Aristotell asketh a question,
Why trompettes and mynstrelles / that playe at
festis for wagis / and resortynge & gatherynge
of people / whom the grekes call in their langage
as ye wolde say / Bacchus seruantes / be euer gy-
uen vnto pleasures / and no goodnesse at all: but
spēde out theyr thyrte / and theyr lyfe in noughty-
nes. He maketh answer hym selfe / that hit is so /
bycause they be euer amonge volupteis and pleas-
ures / and bankettyng / nor here any tyme the pre-
ceptes of good liuyng: nor regarde any man that
lyueth well / and therfore they can lyue none other
wyse thā they haue lerned / eyther by seynge or he-
rynge. Now haue they harde / nor sene / neyther vi-
sed any thyng / but pleasure and beastyness / a-
monge vncomele cryng and shouttyng / amonge
dauncers and byssers / laughers and eaters / drun-
kerdes and spewers / amonge folke drownd in ex-
cedyng ouermuche ioye and gladnes: all care and
mynde of goodnes lapt aparte: Therfore muste
they

they nedes shewe ſuche thynges in theyr conditi-
ons and all theyr lyfe. But you ſhall nat lyghtly
fynde an yll woman/excepte it be ſuche one/as ei-
ther knoweth nat/or at leſte way conſydereth nat
what chaſtite & honeſtie is worth: nor ſeeth what
miſchiefe ſhe doth/whā ſhe for goth it: nor regar-
dethe howe great a treaſure / for howe fowle / for
howe lyght/and tranſitorie an image of pleaſure
ſhe changeth: what a ſort of vngreatiſneſſis ſhe
letteth in/what tyme ſhe ſhutteth forth the chaſtite:
nor pōdeth what bodily pleaſure is/ howe bayne
and ſoly ſhe a thyng/ whiche is nat worth the tur-
nyng of an hande/ nat only vnworthy/wherefore
ſhe ſhulde caſt away that whiche is moſte goodly
treſure/that a woman can haue. And ſhe that
hath lerned in bookes to caſte this and ſuche other
thynges/and hath furnyſhed & ſenſed her mynde
wth holy counſailes, ſhal neuer fynde to do any vilany.
For if ſhe can fynde in her harte to do naughtly/
hauyng ſo many p^{re}ceptes of vertue to kepe her/
what ſhulde we ſuppoſe ſhe ſhulde do/ hauyng no
knowledge of goodnes at al: And truly if we wolde
call tholde worlde to remembraunce/ and reherce
theyr tyme/we ſhall fynde no lerned woman that
euer was yll: where I coude byng forth an hun-
dred good: as Cornelia the mother of Gracchus/
whiche was an example of al goodnes & chaſtite/
and taught her childre her owne ſelfe. And Portia
the wyfe of Brutus/that toke of her fathers wy-
ſedome: And Cleobula daughter of Cleobulus/
one of the. viij. wyſe men/whiche Cleobula was

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so gyuen vnto lernynge and philosophie / that she
clerely dispised all pleasure of the body / and lyued
perpetuallye a mayde : at whom the doughter of
Pythagoras the philosopher toke exāple / whiche
after her fathers deith was the ruler of his schole,
and was made the maystres of the college of vir-
gins. Also Theano / one of the same secre & schole
doughter vnto Metapontus / whiche had also the
gyfte of prophesie / was a woman of singular chas-
tite. And saynt Hieronime sayth / that the .x. Sis-
tilles were virgins. Also Cassandra / and prophes-
tis of Apollo / and Juno at Cypsa / were virgins /
and that was a common thyng / as we rede / that
those women y^e were prophetes were virgins eke.
And she that answered suche as came to aske any
thyng of Apollo in Delphis / was euer a virgin:
of whom the fyrst was Phemone / whiche fyrste
foude verse roial. Also Sulpitia / wyfe vnto Cale-
no / leste behynde her holy pceptes of matrimo-
ny / that she hadde vled in her luyngge her selfe / of
whom the poet Martial wyrteth on this wyse :

Redeth Sulpitia all yonge women.

That caste your mynde to please one man

Redeth Sulpitia also all men

That do entende to please one woman

Of honest and vertuous loue doth she tell

Chaste pastymes / playes and pleasure

Whose bokcs who so consydreth well

Shall say there is none holper.

And hit is playnly knowen / that no man in that
tyme was more happy of his wyfe than was Cal-
eno

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leno of Sulpitia. Hortentia the daughter of Hortentius the orator / dyd so resemble her fathers eloquence / that she made an oration vnto the iuges of the cite for the women: whiche oration the successors of that time dyd rede, nat only as a laude and p[re]p[ar]e of womens eloquence / but also to lerne counnyng of it / as well as of Cicero or Demosthenes orations. Clelia of the cite of Alexandre, kings womā vnto Sylla y philosopher, was of so great lernyng and vertuous disposition / that she was a woundre vnto all the worlde in her tyme. Corinna Theia a vertuous woman ouer came the poete Pindar. v. tymes in verses. Paula the wyfe of Senec / enfourmed with the doctrine of her husbāde / folowed also her husbāde in conditions. And Senec hym selfe maketh sorowe that his mother was nat well lerned in the p[re]ceptes of wyse men / whiche she had ben entred in at her husbādes commandement. Argentaria Dolla / wyfe vnto the poet Lucane / whiche after her husbādes dethe cōrected his booke / and it is sayde / that she helped hym with the makynge / was a noble woman of byrthe / ryche and excellent of beautie and wyte / and chaste: of whom Calliope in Statius speaketh thus vnto Lucane /

I shall nat gyue the only excellence in makynge
But also bynde in maryage the vnto
One mete for thy wytte and great counnyng
Suche as Venus wold gyue or the goddess Juno
In beautie / symplite / and gentilnes
In byrthe / grace / fauour / and ryches.

Also

Also Diodorus the logitia had. v. daughters excellent in lernynge and chastite: of whom Philomaster vnto Carneades / wyrteth the historie. Zenobia y quene of Palmyra / was lerned both in latyn and greke / and wrote an historie: of whom / with other mo in the next boke. I shal tel the meruaylous chastite. I nede nat to reherse y Chyriste women, as Cecla disciple of Paule, a scholer mete for suche a noble mayster / and Catharine of Alexandria / daughter vnto Costus / whiche ouer came in disputatiōs the greattest & most exercised philosophers. There was one of y same name Catharine Senēsis a wondrous cōnyngge mayde: whiche hath lefte behynde her exāples of her witte: in the whiche doth appere the purencs of her moste holy mynde. Nor we nede nat to enuy the pagāns for theyr portis: whiche haue in one house foure maydes all poetis / the daughters of Philippe. And in saynt Hieronymes tyme all holye women were very wel lerned. Wolde god y now a daies / many olde mē were able to be cōpared vnto them in counnyngge. Saynt Hieronyme wyrteth vnto Paula, Leta, Eustachiū, Fabiola, Marcella, Furia / Demetrias / Salma / and Hierontia: Saynt Ambrose vnto other: Saynt Augustyne vnto other: and all maruelous wytted / well lerned / and holy. Valeria Proba, whiche loued her husbāde singularly well / made the lyfe of our lord Chyriste out of Virgils verses. Wyrters of Cronicles say / that Theodosia / daughter vnto Theodosius the yonger / was as noble by her lernyng and vertue / as by

as by her Empire: & þat makynge þat be taken out
of Homer named centones be called hers. I haue
red epistles & counnyng workes of Hildegarde / a
mayde of Almayne. There hath bene sene in our
tyme þat foure daughters of quene Isabell / of whō
I spake a lyrell before / that were well lerned all.
It is tolde me with great p̄se and maruayle in
many places of this coultre, that dame Joanne / þat
wyfe of kynge Philippe / mother vnto Carolus / þat
nowe is, was wont to make answere in latyn, and
that without any studie vnto the orations þat were
made after the custome in towne / vnto new prin-
ces. And lyke wise the Englishmen say by their
quene / sister vnto þat said dame Joanne. The same
sayth euery body by the other .iiij. sisters / whiche
be deed in Portugale: The whiche .iiij. sisters
there were no quenes by anye mannes remem-
brance more chaste of body thanne they: none of
better name / none better loued of theyr subiectes /
nor more fauored: nor better loued theyr hus-
bandes: none that more lawely dyd obeye them / nor
that kepte bothe them and all theyr better with-
out spotte of vilany: there were none that more
hated fylchynes & watonnes: none that euer dyd
more perfectly fulfill al þat poſtes of a good womā.
Nowe if a mā may be suffered amonge quenes to
speke of more meane folkes / I wolde reke amōge
this sorte the daughters of S. C. M. Kn. M. C.
and C. and with them theyr kyng womā. M. C.
whom their father nat content only to haue them
good and very chaste / wold also they shulde be well
C lerned:

lerned: supposyng that by that meane they shulde
be moze truely and surely chaste. Wherin neyther
that great wyle man is disceyued / nor none other
that are of the same opinion. For the study of let-
nyng is suche a thyng / y it occupieth ones mynde
holly / and lyfeth it by vnto the knowlege of most
goodly matters: and plucketh it from the remem-
braunce of suche thynges as be foule. And if any
suche thought come in to theyr mynde / eyther the
mynde / well fortifyed with the preceptes of good
luyng / auoydeth them away / or els hit gyueth
none hede vnto those thynges / that be vyle and
foule: whan it hath other moost goodly and pure
pleasure / where with hit is delyted. And therfore
I suppose thatallas the goddes of wysedome &
counyng / and all the Muses / were seyned in olde
tyme to be veyngins. And the mynde / set vpon let-
nyng and wysedome shall nat only abhorre from
foule luste / that is to say / the mooste whete thyng
from soute / and the most pure from spottes: But
also they shall leaue all suche lyght and tryflyng
pleasures / wherin the lyght fantasies of maydes
haue delyte / as songes / daunces / and suche other
wanton & peyple playes. A woman saythe Plu-
tarche / gyuen vnto letnyng / wyll neuer delyte in
daunsyng. But here parauenture a man wolde
aske / what lernynge a woman shulde be set vnto /
and what shall she study: I haue tolde you / The
study of wysedome: y whiche doth enstruct their
maners / and enfurme their luyng / and teacheth
them the waye of good and holpe lyfe. As for elo-
quence

quence I haue no great care / no: a woman nedeth
it nat: but she nedeth goodnes & wyledome. No:
it is no shame for a woman to holde her peate: but
it is shame for her and abominable to lacke discre-
tion / and to lye yll. No: I wyll nat here cōdēpnē
eloquēce / whiche bothe Quintilian / & saynt Hiero-
nyme folow yf hym say / was prynced in Cornelia
the mother of Gracchus / & in Hortentia y daugh-
ter of Hortentius. If there may be founde any ho-
ly and well lerned woman / I had leauer haue her
to teache them: if there be none / let vs chole some
man either well aged / or els very good and vertus-
ous / whiche hath a wyfe / and that ryghte fayre
ynough / whom he loueth well / and so shall he nat
despye other. For these thynges oughte to be lern-
vnto / for as moche as chastite in byngynge by a
woman requireth the most diligence / and in a ma-
ner all to gether. Whan she shalbe taught to rede /
let those bookes be taken in hande / that may teche
good maners. And whan she shall lerne to wyte /
let nat her example be boyde verses / no: wanton
or tryflynge songes / but some sad sentence / prudēs
and chaste / taken out of holy scripture / or the say-
enges of philosophers / whiche by often wytyng
she maye fasten better in her memory. And in lern-
nyng / as I poynt none ende to the man / no more
I do to the woman: sayng it is mete that y man
haue knowlege of many & dyuers thynges / that
may both profite hym selfe and the cōmon welthe
bothe with the vse and increasynge of lernynge.
But I wolde the woman shulde be al to gether in

E.ij.

that

in the firste booke

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that parte of philosophy / that taketh vpon hit to
enfourme / and teche and amende the conditions.
Finally let her lerne for her selfe alone & her yonge
childe or her sisters in our lord. For it neither be-
cometh a womā to rule a schole, nor to lyue amōge
men / or speke abroad / & Make of her demurenes &
honestie / eyther all to gether or els a great parte :
whiche if she be good / it were better to be at home
within and vknownen to other folkes. And in com-
pany to holde her tonge demurely. And let fewe se
her / and none at al here her. The apostle Paule the
vessel of election / enfurmyng & teachyng the chur-
che of the Corinthis with holy preceptes / sayeth.
Let your women holde theyr tonges in congrega-
tions : nor they be nat allowed to speake but to be
subiecte as the lawe biddeth. If they wolde lerne
any thyng / lette them aske theyr hus bandes at
home. And vnto his disciple Timothe he wry-
teth on this wyse : Let a woman lerne in silence
with al subiection. But I gyue no licence to a wo-
mā to be a teacher / nor to haue authorite of y man
but to be in silēce. For Adam was the fyrst mayde
and after Eue / and Adam was nat betrayed / the
woman was betrayed in to the breche of the com-
mandement. Therfore bicause a womā is a fraile
thyng / and of weake discretion / and that maye
lighty be disceyued : whiche thyng our fyrst mo-
ther Eue sheweth / whom y deuyll caught with a
lyght argument. Therfore a woman shulde nat
teache / lest when she hath taken a false opinion &
belue of any thyng / she spred hit in to the hearers /
by the

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by the autorite of maisterſhip / and lyghtly bringe
other into the ſame errour / for the lerners comen
ly do after the teacher with good wyl.

What boke he to be redde / and
what nat. The. v. Chapter.

Synt Hieronymus Wrytynge vnto
Leta of the teachynge of Paula / comaun-
deth thus : Let her lerne to here nothyng, nor ſpeke
but it that perteyneth vnto the feare of god. For
there is no dout, but he wyl counſaile the ſame of
redynge. There is an vſe nowe a dayes worſe than
amonge the pagans / that bokeſ wryten in our mo-
thers toges that be made but for idell men & womē
to rede / haue none other matter but of warre and
loue : of the whiche bokeſ I thinke it ſhal nat nede
to gyue any preceptes. If I ſpeke vnto Chriſten
folkeſ / what nede I to tell what a miſchiefe it is for
warde whan ſtrawe & dype wodde is caſt in to the
fire : Yea but theſe be wryttē ſay they / for idell folke
as though idelnes were nat a vice gret inough of
it ſelfe / without firebrondes be put vnto it / where
wyl fire may cathe a mā al to gether & more hott.
What ſhulde a mayde do with armour : Whiche
ones to name were a ſhame for her. I haue harde
tell / that in ſome places gentyl womē behold mar-
uillous buſily the plates and iuſtynges of armed
men / and gyue ſentence and iudgement of them
and that the men feare and ſet more by their iuge-
mentes than the mennes. Hit can nat lyghtly be

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a chaste mayde that is occupied with thynkyng
on armour / and turney / and mannes balpaunce.
What places amonge these be for chaste vnarmed
and weake: A womā that blyeth those feates dypn-
keth popson in her harte: of whom this care and
these wordes be the playne sayenges: This is a
deedly sickenes / noz yet ought to be shewed of me:
but to be covered and holden vnder / lest hit hurte
other with the smell / and defile them with the in-
fection. Therfore whan I can nat tell whether it
be mete for a Christen mā to handle armur / howe
shulde it be lesull for a woman to loke vpon them /
yea though she handle them nat / yet to be conuers-
sant amonge them with harte and mynde / whis
che is worse. Shoue ouer wherto redeest thou other
mennes loue and glosynge wordes / and by lytell &
lytel dypnest y enticementes of y popson vnknow-
ynge / and many tymes ware and wittingly: For
many / in whom there is no good mynde all redy /
rede those bookis to kepe hym selfe i the thoughtes
of loue: It were better for them nat only to haue
no lernynge at all / but also to lese their eyes / that
they shulde nat rede: and theyz eares / that they
shulde nat heare. For as our lord saith in the goss-
pell: it were better for them to go blynde and desse
into lyfe / than with. ii. eyes to be caste in to helle.
This mayde is so vile vnto Christen folkes / that
she is abomynable vnto pagās. Wherfore I wou-
der of the holy preachers / that whan they make
great a do about many smalle matters / many ty-
mes / they crye nat out on this in euery sermone.

I mar

¶ I marvaile that wylse fathers wylle suffre theſe
daughters / or that huſbandes wylle ſuffre theſe
wylues / or that the maners & cuſtomes of people
wylle diſſemble and ouer loke / that women ſhal vſe
to rede wantonnes. Hit were ſyttynge that comon
lawes and officers ſhulde nat onely loke vpon the
courtes & matters of lute / but alſo matters bothe
comune and priuate. Therfore hit were conueni-
ent by a comune lawe to put away ſoule rebaudye
ſonges / out of the peoples mouthes: whiche be
ſo vſed / as though nothyng ought to be ſongen in
the cite / but ſoule and fylthy ſonges / that no good
man can here without ſhame. nor no wylſe man w-
out displeaſure / They y made ſuche ſonges ſeme
to haue none other purpoſe / but to corrupt the ma-
ners of yonge folkes / and they do none other wylſe /
than they that infecte the comon welles with poi-
ſon. What a cuſtome is this / that a ſonge ſhal nat
be regarded / but it be full of fylthynges: And this
the lawes ought to take hede of: and of thoſe vni-
gracious bokis / ſuche as be i my coultre i Spayne
Amadiſe / Floziſande / Tirante / Criſtane / and Ces-
leſtina y bande mother of naughtynes. In France
Lancelot du Lake / Paris and Vienna / Ponthus
and Sidonia / & Melucyne. In flanders / Flozi and
White flower / Leonell and Canamour / Curias &
Flozet / Pyramus / and Thyſbe. In Englande /
Parthenope / Genarides / Hippomadon / William
and Melpour / Tibius and Arthur / Guye / Bes-
uis / and many other. And ſome translated out of
latine in to bulgare ſpeeches / as y vnſauery concey-
tes

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tes of Poggius / and of Ieneas Siluius / Curia-
lus and Lucretia : whiche bokes but ydell menne
wrote vberned / and sette all vpon fylthe and vis-
tiousnes : in whom I wouder what shulde delyte
men but y vice pleaserh them so moche : As for let-
nyng none is to be loked for in those men / whiche
saue neuer so moche as a shadowe of lernyng them
selfe. And whā they tell ought / what delyte can be
in those thynges / y be so playne & folyshe lies : One
kylleth. xx. hym selfe alone / an other. xxx. an other
wounded with. C. woundes / and leste deed / riseth
vp agayne / and on y next day made hole & strōge /
ouercometh. ii. gyantes : and than goth away lo-
den with golde / and syluer / and pꝛecious stones /
mo thā a galy wolde carꝝ away. What a madnes
is hit of folkes / to haue pleasure in these bokes :
Also there is no wytte in them / but a fewe wordes
of wantonne luste : whiche be spoken to moue her
mynde with / whom they loue / if it chaunce she be
stedfast. And if they be rydde but for this / the best
were to make bokis of baudis craftes / for in other
thynges / what crafte can be hadde of suche a mas-
ker / that is ignorant of all good crafte : No / I ne-
uer harde man say that helyked these bokes : but
those that neuer touched good bokes. And I my
selfe some tyme haue redde in them / but I neuer
foude in them one steppe either of goodnes or wit.
And as for those y pꝛeple them / as I knowe some
that do / I wyll beleue them / if they pꝛeple them
after that they haue redde Cicero and Senec / or
saynt Hieronymē or holy scripture / and haue mē-
ded

ded they? lernyng better. For often tymes þ onely
cause why they pzepte them is / by cause they se in
them they? owne conditions / as in a glasse. Finaly
ly / though they were neuer so wyttie and pleasat /
yet wolde I haue no pleasure infected with popso,
noz haue no woman quykened vnto vice. And bes
rely they be but folishe husbandes and mad / that
suffre their wyues to waxe more vngrationly sub
tyle by redyng of suche bokes. But wherto shulde
I speake of folyshe and ignorant wyrters / seynge
that Ouide wolde nat / that he that entendeth to
flee vnchast maners / shulde ones touche the most
witty and well lerned poetes of the grekes and las
tynes / that wyrt of loue: What can be tolde more
pleasat / more swete / more quicke / more profitas
ble / with all maner of lernyng / than these poetes /
Calimachus / Phileta / Anacreon / Sappho / Ti
bullus / Propertius / and Gallus: whiche poetes
all Grece / all Italy / yea and all the worlde settech
great price by: and yet Ouide byddeth chaste fol
kes let them alone / sayenge in the seconde boke of
the Remedyes of loue /

Though I be lothe / yet wyll I saye
With wanton poetes thou do nat mell
Ha myne owne vertues nowe I caste awaye
Beware Calimachus for he teacheth well
To loue / and Couis also well as he
And olde Anacreon wyrteth full wantonly
And Sappho she often hath caused me
To deale with my lady more liberally
Who can escape fre / that redeth Tibullus /

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**O: Propertius/whan he dothe syng
Unto his lady Cynthia: O: els Gallus:
And my bokes also sounde suche lyke thyng.**

They soude so in dede/and therfore was he banis-
shed/ nothyng without a cause of y good prince.
Wherfore I preyse greatly the sad maners epythet
of that tyme/oralles of that prince. But we lyue
nowe in a Christen countre: and who is he / that
is any thyng displeased with makers of suche bo-
kes now a dayes: Plato casteth out of the com-
mon welth of wyle men/whiche he made/Homer
and Hesiodus the poetes: and yet haue they none
yl thyng in cōparison vnto Ouidis bokes of loue:
whiche we rede, and cary them in our hādes / and
lerne them by herte: yea and some schole maisters
teache them to theyr scholers: and some make ex-
positions and expounde the vices. Augustus ban-
nished Ouide hym selfe / and thynke you thā that
he wolde haue kept these expolitours in the coun-
tre: except a man wolde reken hit a worse dede to
write vice than to expounde hit / and enfourme the
tender myndes of yonge folkes therwith. We ban-
nisshe hym that maketh false weyghtes and meas-
sures / and that counterfeteth coyne / or an instru-
ment: And what a worke is made in these thynges
for smalle matters. But he is had in honour / and
counted a mapster of wyledome / that corrupteth
the yonge people. Therfore a womā shuld beware
of all these bokes / lyke wise as of serpentis or snas-
kes. And if there be any woman / that hath suche
deylte in these bokes / that she wyl nat leaue them
out of

out of her hādes: she shulde nat only be kept from
them / but also / if she rede good bokes with an yll
will and lothe therto / her father and frēdes shulde
prouyde that she may be kept frome all redyng.
And so by disuile / forgette lernynge / if hit can be
done. For hit is better to lacke a good thyng than
to vse hit yll. For a good womā wyl take no suche
bokes in hande / nor fyle her mouthe with them:
and as moche as she canne / she wyl go aboute to
make other as lyke her selfe as she may / bothe by
doyng well / and teachyng well: and also as far
as she may rule by cōmaundyng and chargyng.
Nowe what bokes ought to be redde / some euery
body knoweth: as the gospelles / and the actes / &
the epistles of chāpostles / and y olde Testament.
saynt Hieronymē / saynt Ciprian / Augustine / Am-
brose / Hilary / Gregoꝝ / Plato / Cicero / Senec / &
suche other. But as touchyng some / wyse and sad
men must be asked counsaile of in them. For the
woman ought nat to folowe her owne iugement /
lest whā she hath but a lyght entryng in lernyng /
she shulde take false for true: hurtful in stede of hols-
some / fals she and peupl she for sad and wyse. She
shall fynde in suche bokes as are worthy to be red /
all thynges moze wytt / and full of greater pleas-
sure / & moze sure to trust vnto: whiche shall bothe
profite the lyfe / and maruailously delyte y mpynde.
Therfoze on holy dayes contynually / & some tyme
on workyng dayes / lette her rede of here suche as
shall lyfte by the mynde to god / & set it in a chrysten
quietnes / and make the lernynge better. Also hit

shuld be best afore she go to masse / to rede at home
 the gospel and the epistole of the day / and with it
 some expoficion. if she haue any. Nowe whā thou
 comest from masse / and hast ouer looked thy house /
 as moche as perceynerh vnto thy charge / rede w
 a quiet mynde some of these that I haue spokē of /
 if thou canst rede / if nat / here. And on some wor
 kyng dayes do like wyse. if thou be nat letted with
 some necessary busynes in thy house / & thou haue
 booke at hande : and specially if there be any lōge
 space betwene y holy dayes. For thynke nat that
 holy dayes be ordeyned of the church to play on /
 and to sytte ydell / and talke with thy gossypes :
 but vnto thentent that than thou mayst more in
 tentpuey / and with a more quiet mynde / thynke
 of god / and this lyfe of ours / and the lyfe in heuē /
 that is to come.

Of virginite. The. vi. Chapter.

NOWE Wyl I talke al togeder with
 the mayde her selfe : whiche hathe within
 her a treasure without comparyson / that is the
 purenes bothe of body and mynde. Nowe so ma
 ny thynges come vnto my remembraunce to say /
 that I wote nat where is beste to begynne : whe
 ther it were better to begynne where as saint Aus
 gustyne dothe / whan he wyl intreate of holy vir
 ginite. All the holy Church is a virgin / maried
 vnto one husbāde Chyste / as saynt Paule wy
 teth vnto the Corinthis. Than what honoure be
 they

they worthy to haue that be the members of hie /
whiche kepe the same offyce in fleshe / that the
holle Churche kepeth in fapthe / whiche foloweth
the mother of her husbände & lord: for þe churche
is also a mother and a virgine: For there is no
thyng that our lord delyteth more in / than vir-
gines: no: wherein angelles more gladly abyde /
and playe with / and talke with: for they be vir-
gins alio them selfe / & they: lord: whiche wolde
haue a virgine vnto his mother / and a virgine to
his most dere disciple / and the churche his spouse
a virgine. And also he maryeth vnto hym selfe o-
ther virgins / and gothe vnto marriages with vir-
gins. And whither so euer he gothe / that lambe
without spotte / whiche made vs cleane with his
blode / an hundred and. xl. thousande virgins fol-
lowe hym. Hit is wryten in the canticles: Our sis-
ter is a lyttell one and hath no breastis. Whether
that be the sapeng of Chyste o: angels to þe soule:
in whom standeth the very virginite pleasant vnto
to god. All glozy of þe kynges daughter is inward
sayth Dauid in the psalme. There is that golden
clothyng / there is the garment set and powdered
with so many vertuous and precious stones. Be
nat proude mayde that thou arte holle of bodye / if
thou be drunken in minde: no: bicause no mā hath
touched thy bodye / if many men haue perled thy
mynde. What auayleth hit / thy body to be cleane /
whan thou beatest thy mynde and thy thought in-
fected with a foule and an horrible blotte: O thou
mayde / thy mynde is widdered by burning w mā

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nes beate: noz thou fretest nat with holy loue: but
hast dyed by all the good farnes of the pleasures
of paradise. Therfore art thou the folye mayde,
and haste no oyle: and whyle thou rounnest to the
sellar/art shutte forth: and as our lozde in the gos
pell thzetneth / whan thou comest agayne / and
knockest / thou shalt be answered: who art thou?
I knowe the nat. Thou shalt say than: knowest
thou nat this body closed and vntouched of men:
our lozde shal say agayne: I se nat the body: I se
the soule open vnto men, and vnto deuylles worse
than men / and often knocked at. Thou art proude
mayde / bycause thy bealy hath no cause to swelle:
whā thy mynde is swollen / nat with mannes fede
but with deuylles. For here howe well thy spouse
lyketh the / thou knowest nat thy selfe. O mooste
goodly of all women / come forth and folowe the
steppes of thy flockes / and fede thy kyddes by the
tentres of the herde men. Thou knowest nat howe
all only virginite is good / thou art nat my spouse:
come forth / and go after the steppes of those flock
es, whom thou hast noyshed in thy mynde. And
syth thou dost nat fede my kyddes / fede thy owne?
Thou louest nat me so moche / that am onely the
hyghest and the beste herdeman. Carpe nere the
tentres of the herdmen / whom thou folowest. For
if thou folowedest me, only one herdman shuld be
knownen vnto the / and nat many. For he wyl haue
all to be playne and euen. Thy wombe swelleth
nat / noz there is no cause whye: noz lette nat thy
mynde than swelle: noz let there be no cause why.

I praye

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I praye the / vnderstande thynne owne goodnesse
mayde / thy pryce canne nat be esteemedde / if thou
ioyne a chaste mynde vnto thy chaste bodye / if thou
shutte vp bothe bodye and mynde / and seale them
with those seales that none can open / but he that
hath the keye of Dauid / that is thy spouse: whiche
resteth so in the / as in a temple most cleane and
goodlye. Thynkeste thou this any small thyng /
that thou mayste receyue onely by purchaunce that
thyng / whiche can nat be comprehended in this
holle worlde: Howe glade is a woman / if she beare
in her wombe a chyld / whiche shall be a kyng:
But thou bearest a kyng all redy nat only in thy
wombe / but also in thy mynde: whiche is more
goodly / yea and that suche a kyng / in whose gar-
ment this title of dignite is wyrtten: kyng of all
kynge / and lord of all lordes: of whom prophes-
tes haue prophesied: and his reigne is the reigne
of all worldes / whose reigne the angel tolde shulde
haue none ende. Let vs nowe lyfte vp our selfe as
boue the common people: and let vs dispute this
mooste goodly matter with saynt Augustyne: but
yet so that thou mayste perceyue vs / and doubteles
thou shalt perceyue vs better than we shall our
selfe. For we speake of thy goodnes / whiche thou
art nat ignorant of: and we shewe the that thyng
that thou hast within the. The holy virgin our
lady conceyued fyrst in her mynde our lord Christe /
and after in her body. And it was a more hono-
rable / noble / and excellent thyng to conceiue in mynde
than in body. Wherfore thou arte partener of the
more

more excellent cōception. O happy art thou, that
arte maruelously mother vnto an excellent & mar-
uailous childe. Our lord in the gospel, whan the
womā sayd: Blessed be the wombe that bare the,
and the brestes that thou suckedest: he answered/
Naye/ But blessed be they that here the worde of
god, and kepe it. And whan the Jewes tolde hym
that his mother and betherne carped hym with
out, he asked them: Who is my mother and my
betherne? And poynthyng his hande towarde his
disciples: Those be sayde he, my betherne & mo-
ther, and who so els obeyeth the cōmandement of
my father. Wherfore virgins and all holy soules,
engendze Chyste spiritually. Howe be it corporal-
ly only one virgin dyd beare god & mā: whiche is
spouse and also father vnto all other virgins. O
thou mayde, thynkest thou this but a small thing
that thou art bothe mother, spouse, and daughter
to that god, in whom nothyng can be, but hit be
thyn: and thou mayst with good ryght challenge
for thyn: for both thou gettest and art gotten and
maryed vnto hym. If thou woldest haue a fayre
spouse, hit is sayde by hym: Thou art beautifull
aboue the children of mā, grace is diffused in thy
lyppes. If thou woldest haue a ryche hus bande,
thou mayst here sayd of hym: Honour and riches
is in his house. If thou woldest haue a gentilmā,
he is goddes sonne, and rekeneth fourtene kynges
in his petegrewe, and his generations can nat be
expressed: and the aūciāte of his stocke is before y
makynge of y worlde, tyme euer lastyng. If thou
woldest

woldest haue a myghty husbāde/ hit is sayde by
hym: he is wise in herte/ and myghty in strength.
And in p. cluij. psalme: Gyde þ with thy sworde
vpon thy thygh most myghtyly. If thou woldest
haue a good one/ thou shalt here nothyng oftener
of hym/ than that he is the best. If thou woldest
haue one of great possessions/ thou reddest of hym/
that al thynges be subiecte vnder his fete. And in
an other psalme/ that all thynges do homage vnto
to hym/ and that nat onely men be subiectes vnto
hym/ but also angels/ and the elementes/ and the
heuens: whiche thyng þ verite it selfe testifieth of
his owne selfe/ sayeng: Al power is gyue vnto me
in heuen and erthe. If thou woldest haue a wyle
husbāde/ all thynges be naked & open vnto þ eyes
of hym. For he is nat onely wyle/ but also the very
wyledome hit selfe: nat the wyledome of So-
crates/ or Plato/ or Aristotel/ but of god almygh-
ty: Whiche by that same wyledome hath made &
gouerneth this worlde þ thou seest. Howe thinke
with what diligence this perle ought to be kepte/
that maketh the lyke vnto the churche lyke vnto
our lady/ sister vnto angels/ mother vnto god/ & þ
spouse of Christ/ belyde worldly honours/ whiche
ought to haue no place/ or a very lyttell place/ in a
christen bodyes hert: But yet also they as it were
festyne theyr eyes vpon a virgine. Howe pleasaunt
and dere to every body is a virgine: Howe reuerent
a thyng/ euen vnto them that be yll and vicious
them selfe. And amōge those foule & filthy goddis
of the pagans/ they say that Cybele/ whom they

G

all

all called mother / was a virgin. And Diana was
 the most fauored of the goddis / bicause she was a
 ppetuall virgin. Also the thynges made Pallas
 honorable / virginite / strengthe / & wysdome : and
 she was fepned to be bredde of Jupiters Wyne /
 whom they called the greattest and prynee of the
 goddis : of whiche nothyng myght growe / but
 pure / chaste / & wise : So that they thought virgi
 nite & wysdome were ioyned to gether. And they
 dedicated the noundre of seuen bothe to chastite
 and wysdome : And sayde that the muses / whom
 they called the rulers of all sciences / were virgins :
 And in the temple of Apollo Delphicus / the wyse
 woman / whiche inspired with the heuely spirite /
 shewed thynges to come vnto them / that deman
 ded to know / was euer a virgin : whom they cal
 led alwaye Pithia. Also saynt Hieronime saythe
 that all the Sibylles / whom Varro saythe were
 tenne in noundre / were virgins. At Rome there
 was a temple of Vesta : vnto whom virgins dyd
 mynister : whiche were called Vestales : and all the
 Senatours wolde reyle and reuerence them / eueri
 officer gaue them the waye / & they were in great
 honoure with all the people of Rome. Virginite
 was euer an holy thing euen amonge theues / brea
 kers of Sayntuary / vngacious liuers / murder
 ers. and also amonge wyld beasts. Saynt Ce
 cla / as saynt Ambrose sayth / altered the nature of
 wyld beasts with the reuerence of virginite.
 Virginite hath so moche marueylous honoure in
 that wyld yongs regarde hit.

Of the

35
Of the keepyng of virginite and

Chastite. The. vii. Chaptre.

Do we mothe than ought that to be
set by / y^e hath oft tymes defended women as
gaynst great capitaynes / tyrantes / & great ostes
of men: We haue redde of womē that haue ben tas
ken & let go agayne of y^e moſte vnruly ſoudpours.
only for the reuerence of the name of virginite / be
cause they ſayde that they were virgins. for they
ſugged hit a great wickednes for a ſhort and ſmal
ymage of pleaſure to miniſhe ſo great a treaſure:
And euery of them had leauer that an other ſhuld
be the cauſer of ſo wycked a dede than hym ſelfe.
O curſed mayde / & nat worthy to loue / the whiche
wyllygly ſpoyleth her ſelfe of ſo precious a thyng.
whiche men of warre / that are accuſtomed to all
myſchiffe / yet drede to take awaye. Alſo louers /
whiche be blinde in the heate of loue / yet they ſtay
and take auilement. For there is none ſo outrag
ous a louer / if he thynke ſhe be a virgine / but he
wyl alwaye open his eyes / and take diſcretion to
hym and deliberation / & take counſayle to change
his mynde. Euery man is ſo ſoze a drad to take as
waye that, whiche is of ſo great price / that after
ward neither cā they their ſelfe kepe nor reſtoze as
gaſte: though they ſhall haue no loſſe by y^e meācs.
And the vngacious mayde douteth nat to loſe y^e
whiche ones gone / ſhe ſhall by no meanes recouer
agayne: Whan ſhe hath ones loſt y^e greattest trea
ſure that euer ſhe had. And if mortōs of y^e mynde

may do ought / whiche if they be reasonable and
 honest / ought to beare great rule. Let her / that
 hath lost her virginite / turne her whiche way she
 wyl / she shal fynde al thynges sorowful and heuy /
 wailing / & mournyng / & angry / & displeaserfull.
 What sorowe wyl her kynnes folkes make / whan
 euery one shall thynke them selfe dysshonested by
 one shame of that mayde. What mournyng / what
 teares / what wepyng of the father and mother
 and byrgers byr. Dost thou quite them with this
 pleasure for so moche care and labour. Is this þ
 rewarde of thy byrnyng byr. What cursyng wyl
 ther be of her aquaintance. What talke of neigh-
 bours / frendes / and companyons / cursyng that
 vngyratious yonge woman. What mockyng and
 bablyng of those maydens / þ enuied her befor.
 What a lothyng & abhorryng of those þ loued her.
 What flepyng of her company and deserties. Whā
 euery mother will kepe nat only their daughters.
 but also theyr sonnes from the infection of suche
 an vnchrystie maide. And woars also / if she had a-
 ny / all fle away from her. And those þ befor sent-
 bled loue with her / they openly hate her. Yea and
 now and than with open wordes / wyl cast the a-
 bominable dede in her tethe: that I woude howe
 a yonge woman / seing this / can eyther haue ioye
 of her lyfe / or lyue at all / and nat pine away for sor-
 rowe. Nowe wherto shulde I reherce the hate &
 anger of folkes. For I knowe that many fathers
 haue cut þ throtes of their daughters / bytherne
 of their systers / and kynnesmen of theyr kynnes
 women

women. Hippomenes a great man of Athenes/
 whan he knewe his daughter defoyled of one/ he
 shutte her vp in a stable with a wyldc horse/ kepte
 meateles: so the horse/ whā he had suffered great
 hūger lōge/ and bycause he was of nature fierse/
 he waxed mad/ and all to tare the yonge womā to
 fede hym selfe with. Pontius Rufidian^r a romāe
 whā he perceiued his daughter to be betrayed/ vn
 to Fannius Saturninus by her tutour/ he slewe
 both her and the seruant. Publius Attilius Phis
 liscus slewe his daughter bicause she defouled her
 selfe in aduoutry. In the same cite/ Lucius Vir
 gineus the Centurion/ bycause he had leauer lose
 his daughter/ and se her dpe a good mayde/ than
 haue her deflowred/ slewe with a sworde his wel
 beloued and onely daughter Virginea/ whan he
 coude fynde none other meanes/ leest she shulde be
 compelled to be at the lust of y iuge. In Spayne
 by our fathers dayes in Carraco/ two bretherne
 that thought they^r sister had ben a maydē/ whan
 they sawe her great with chylde/ they dissembled
 they^r anger so longe as she was with chylde: but
 as soone as she was delyuered of her chylde/ they
 throuste swordes in to her bealpe/ and slewe her/
 the mydde wyfelokynge on. In the same part of
 Spayne/ whan I was a chylde/ thre maydens
 with a longe towell/ strangled a maydē that was
 one of they^r companpons/ whan they toke her in
 the abominable dede. Histories be full of exāples/
 and daply yefe: neither hit is maruaille that these
 be done of fathers and frendes/ and that the affe

ction of loue and charite is tourned so sodapnly in
to hate: whan the women taken with the abomis
nable & cruell loue/ all loue caste quite out of theyr
harte/hate theyr fathers and mothers/bretherne
and childzen: nat only theyr frendes and acquayn
tance. And this I wolde nat that onely maydens
shulde thynke spoken vnto them, but also maryed
womē and wydowes/ & fynally all women. Nowe
let y woman turne to her selfe & consydre her owne
vngnatiuousnes / she shal feare & abhorre her selfe:
noz take rest day noz nyght: but euer vexed with
the scourge of her owne conscience / and bourned
as hotte fyre bryndes: shall neuer loke stedfastlye
vpon any bodye/ but she shal be in feare/ lest they
knowe some what of her lewdenes: that than no
body shall speake softly/ but she shall thynke they
speake of her vnthyspyns. She shall neuer here
talkynge of noughty women/ but she shall thynke
hit spoken bycause of her. Noz she shal neuer here
name of corruption spoken by an other / but she
shall thynke hit mente by her / or of her selfe. Noz
no body shall stoure pryvely in y house/ but she shal
feare/ lest her vngnatiuousnes be opened / and that
she shall be punished streyght. What realme wol
dest thou bye with suche perpetual vexatiou. Whi
che many a man supposeth to be none other paine
in hell. The same payne haue wycked men / but
women farre sozer / bycause theyr offences be reke
ned fouler/ & they be moze timorous of nature. and
doutles/ if hit be well consydred / women be wor
thy these punishmentes / and moche worse, that
kepe

kepe nat theyr honestie diligently. For as for a mā
 needeth many thynges, as wysedome/ eloquence/
 knowlege of thynges/ with remembraunce/ some
 crafte to lyue bye/ Justice/ Liberalite/ lustye stes
 make/ and other thynges moo/ that were to longe
 to reherce: And though some of these do lacke/ hit
 is nat to be disliked/ so that many of them be had/
 but in a womā no mā wyl loke for eloquēce/ great
 witte/ or prudence/ or crafte to lyue by/ or ordynge
 of the comen weale/ or iustice, or liberalite: Fi-
 nally no man wyl loke for any other thing of a wo-
 man/ but her honestie: the whiche onely/ if hit be
 lacked/ is lyke as in a mā/ if he lacke al y he shulde
 haue. For in a womā the honestie is in stede of all.
 Hit is an euyl keper/ that can nat kepe one thyng
 well/ comytted to her keepyng/ and put in truste
 to her with moche commendation of wordes: and
 specially whiche no mā wil take from her agaynst
 her wyl/ nor touche hit/ excepte she be wyllynge
 her selfe. The whiche thyng onely/ if a woman re-
 membre/ hit shall cause her to take better hede/ &
 to be a more ware keper of her goodnes: Whiche
 alone/ though all other thynges be neuer so well
 in saktie/ so losse/ all other thynges perys she to ge-
 ther there with. What can be safe to a womā saith
 Lucrecia/ whan her honestie is gone: And yet had
 she a chaste mynde in a corrupt body. Therfore as
 Quintilian sayth/ she thrust a sword in to her bo-
 dy/ and auenged the cōpulsion/ y the pure mynde
 myght be seperated fro the defyled body/ as shortly
 ly as coude be. But I saye nat this bycause other
 shulde

shulde folowe the dede / but the mynde: By cause
 she that hath ones lost her honestie, shulde thynke
 there is nothyng lefte. Take from a woman her
 beautie / take from her kynrede / ryches / comely-
 nes / eloquence / sharpenes of wytte / counnyng
 in her crafte / gyue her chastite / and thou hast gy-
 uen her al thynges. And on that other syde / gyue
 her all these thynges / and calle her a noughtye
 packe / with that one worde thou haste taken all
 from her / and hast left her bare and foule. There
 be also other thynges / both in the body and minde /
 that helpe a woman vnto the keepyng of her ho-
 nestie / wherof I wyll speake now.

Of the ordryng of the body in a
 virgin. The. viij. Chaptre.

Though hit were nat for this pur-
 pose to speke of the body / nat withstādyng
 for as moche as some thynges that be in y mynde
 come of the reason and complecion of the bodye.
 Therfore must we speke some thyng of y ordryng
 of the body of a virgine. fyrst of al me thynke that
 it is to be tolde their father & mother / as Aristotel
 doth bydde in his historie of beastes / that is that
 they kepe theyr daughters / specialle whan they
 begynne to growe from chyldes state / and holde
 them from mēnes company. for that tyme they
 be giuen vnto most lust of the body. Also the may-
 dens shulde kepe them selfe / both at all other / and
 at y tyme specialle / from either herpnyng or sepyng /
 or yet

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oz yet / thinkyng any foule thing / whiche thing she
shall labour to do. Neuer the lesse at other tymes
two / & vnto the tyme / that they be maryed / moche
fastyng shall be good / whiche dothe nat feble the
bodpe / but byddell hit / and presse hit downe / and
quynche the heate of yowthe. For these be only the
very and holpe fastes. Let theyr meate be meane
and easy to gette / neither hotte of hit selfe / nor spi
sed with spices / nor delycate. And they oughte to
remembre / that our fyrste mother for meate was
cast out of paradise. And many yonge womē that
had ben vsed to delycate meates / when they had
nat them at home / haue gone forth fro home & ico
rped their honesty. Let their drynke be the drynke
prepared of nature / that is cleene water. Valerius
Maximus sayth / that wyne was vnknewen vnto
women of Rome in olde tyme / lest they shulde fall
in any shame. For bycause it was wonte to be the
nexte waye from Bacchus the father of intempe
rance vnto Venus vnlesfull. But if theyr stomake
will nat beare water / gyue them some ale / or bere
or small wyne / as shall be sufficient to digest theyr
meate / and nat enflame theyr bodies. For that is
nat only good for theyr maners and ranknes of
bodpe / & wantonnes to kepe them vnder / but also
shall kepe better theyr helthe. I haue redde in an
epistole of saint Hieronyme vnto Furia in this ma
ner. Whisitiars and suche as wyte the natures
of mēcs bodies / and specially Galene in the boke
of Helthe saythe / that the bodies of chyldren and
yonge men / and those that be in lustye age / bothe

¶

men

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men and women / be very hotte of naturall heate:
and that all meates that encrease heate / be verye
nopsome for them: and that it is good for them to
use all colde thyng in meates and drynkes: Als in
contrary wyle vnto olde men / and suche as be full
of fleme and colde / hotte meates and olde wyne be
best. Wherfore our sauour sayth: Take you hede
to your selfe that your hertes be nat ouer commen
with surfet and dronkenness / and the cares of this
lyfe. And the apostle saythe: wyne / in whom is le-
cherie. Neether hit is wonder that he that made
the vessell dyd perceyue this by the vessell / that he
made. Where Terence / whose intente was to dis-
cribe and shewe the conditions of the worlde / sayd
thus: without meate and drynke corage wareth
colde. Therfore fyrste if thy stomake be stronge
inough / take water in thy wyne or drynke / vntill
thy maydes yeres be past: and suche water as is
mooste colde. And if thou mayste nat for feblenes /
mynge it as Timotheus dyd / with a lytell wyne
for thy stomake and weakenes. Than in meate es-
chewe all hotte thyng. I speke nat only of fleshe /
wherof the vessell of election saynt Paule speaketh
this sentēce / sayeng: hit is good to eate no fleshe
nor drynke no wyne: but also of pulse / althowse that
be full of wynde and heuy shuld be eschewed. And
a lyttell before: what nedeth hit vs for to bolste our
chastite / whiche with out hit haue all besyde that
apperteyneth / as abstinence & small fare / it can nat
brynge proffe of hit selfe. The apostle wrieth his
body / and subdueth hit vnto the comandement of
the

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the mynde, lest he shulde nat kepe that hym selfe/
whiche he byddeth oher to do. Than howe can a
yōge woman, that hath a body hotte with meate
be sure of her selfe: For I cōdēpne nat with these
wordes meates y god hath ordeyned to ble with
surrendryng of thanks: But I take from yonge
men and maydens the kending of lust. For ney-
ther the burnyng Etna, nor the countrey of Vul-
cane, nor Uesuuus, nor yet Olipus boyleth with
suche heate as the bodies of yōge folkes enflamed
with wyne & delycate meates, done. All this haue
I brought in of saynt Hieronymus, y you myght
knowe what thynges that maister of chastite byd
teache: whiche writtyn vnto ~~Salomon~~ had leauer
to perde the helth of the body thā y soule, sayng.
Hit is better that y stomake ake, than the mynde,
and to rule the body than to do hit seruice, & stag-
ger in goyng than in chastite. The most holy man
Gregorius Nazanzenus, that was saynt Hiero-
nims maister, wolde y his mayde shulde alay her
hunger with bread, & quenche her thurst w water.
Hilarius the heremite, whan he lyued in wylde-
nes with small foode, scantly preseruyng the lyfe,
and yet felte hym selfe dpuers tymes pryckedde
with the bodily luste, he wried his body with fast-
tyng: sayenge: I shall tame the concupiscence, to
make the thynke vpon thy meate, and nat vpon
thy pleasure. And this say the disciples of Christ,
y felowes of saynt Paule, beyng gyue vnto sobre
and chaste religion: As who knewe, that the nou-
ryshmentes of holy men sente by y grace of god,
were

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Were but symple and small to cōtent nature / with-
out any pleasures. Helise noȝ p̄shed hym selfe and
the chyldren of the prophetes with wyld herbes /
& he byddeth / make swete the bytter meate with
flower / and nat with suger. And he cōmanded the
soudiours in Samaria / of whom he had put out
the eies / to be fedde with bredde and water. Iohn
the Baptist, that was chosen the shewer of Chryste
and p̄ lyght to come / was fed in deserte with gras-
hops and wyld hony. Habacuch carped the meate
of the reapers vnto Daniell in Babylon / whiche
was brede baken vnder the asshes / and a cuppe of
water was sent vnto ~~Polie~~ from heuen to refreshe
hym much, and yet might god haue sente from he-
uen partryges / and phefauntes / and capons / and
marche payns / as well as breade : but holy folkes
nede noȝ shemēt to holde the soule in the body / and
nat to drowne hit with. What say philosophers / &
p̄ maisters of worldy wisdom / al speke of meate
that is easye to gette / to kepe the mynde sobre and
the body chaste. Socrates the father of Philoso-
phie dyd gette by sobre dyet, that he was neuer in-
fected with any soȝe or ieopdous sicknes. Also Cor-
nelius Tacitus wyrteth / that Senec the philoso-
pher in all his ryches fedde hym selfe with frute &
water / & therfore his body was brought so lowe /
that whā his beynes were opened / there wolde al-
most no blode cōe out. How trowe pou that Xeno-
crates lyued / whiche whan his scholers had layde
hym a goodly quene in his bedde / and was moche
prouoked of her vnto luste / yet he was nat moued.

Plato

Plato in his lawes forbiddeth yonge men wyne.
Cicero in his officis wolde haue al the lyuing and
arraie of the bodye to be taken to the helthe and
strength / and nat for pleasure. And he sayth also /
if we wolde cōsydrie what excellence and dignite is
in the nature of man / we shulde vnderstāde / howe
great shame hit is to waste hit away rrottouslye /
and to leade the lyfe delycately & delyciously : and
howe honest it is to lyue chastely / sobriely / sadly / &
measurably. This sayth Cicero. Also Quidius /
gyuynge remedy of loue / byddeth them that shall
lyue chastely also to lyue temperately / and elchewe
suche meate as moueth the bodye to luste / and wy-
nes specially / and to bynge suche to the table as
refrayne the luste of the bodye. Whan I speake of
hotte meates. I wolde be vnderstande in suche ex-
ercises also / that heate the bodye / and of oynmen-
tes / spices / talkyng and also syght of men. For all
these be hurtfull vnto the chastite : for they fire the
mynde with fylthy and leperdous heate. For let
nat your bed be verye softe / but cleane : the whiche
thyng also is to be regarded in clothes / that they
be nat ouer delicate / but without fylthe and with-
out spotte / and lyghely the mynde reforsyth in the
clenynes of the bodye. And agayne / a deuytye and
a delycate mynde deliteth in sylkes and costely clo-
thes : and what so euer is nat suche / hit counteth
harde and greuous. Gregorius Nazanzenus for-
byddeth maydes to weare golde and perle. What
a folp is it / to wene þ these wordes of our sauour
Christe, *Eccē qui molliūbus desuntur, in domibus regna-*

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sunt, that is to say / For they that be clothed in de-
licate clothes / be in kynges houses / shulde be vnder-
standen on this wyse / that those / whiche be in
the company of Christen kynges / shulde be clothed
with fyne & costely cloth y^g: Christes sayth know-
eth no courtres / nor kynges: in the whiche court
we here these wordes: Kynges of paganes haue
dominion ouer them: and they that haue power
vpon them be called beneficiall / but you shall nat
be so / but let the mooste of you be as the leest / and
the maister as a mynster. Christis saythe is holy
and sad: and as the poeke of hit is easy / pleasant /
and swete vnto the soule / and wherin the soule find-
eth rest: so is hit heuy & peynefull vnto the pleas-
ures of the body. For let nat a mayde slepe ouer
lounge / and yet sufficient for her helthe / the whiche
we proude for on this wyse / that they shall fare
better that folowe this sobre dypette of ours / than
they that folowe pleasures and delycates: vnto
whiche plasures who so is gyuen / we se be pale &
cōsumed. And beside all this / is some labour to be
gyuen / and some occupation mete for a virgin / as
I haue reherled. For the deuylles subtilte neuer
cometh more soner thā in idelnes: For Venus ne-
uer blyeth her craftes more redely in any other ca-
sis: and that nat only in women / but also in men:
whiche be more stedfaste and constant. Quide the
craftes man of handlyng loue / determineth / that
Egisthus let his mynde to defoule Clytemnestra
the wyfe of kyng Agamemnon / and to kyll Aga-
memnon hym selfe / for none other cause / but by
cause

cause he was slouthfull. Therfore in the remedies
of loue / that is one of the chiefe pceptes that the
darte of Cupide take vs nat ydell. For he sayth /

If thou wylte banyshe ydelnes /
Cupides bowes on the shall haue no myght :
And also his hotte fyre brondes
Shall lye quenched delloyde of lyght.

Saynt Hieronymus counsaileth þ holý virgin Des-
metrias to eschewe ydelnes. And therfore whā she
hath done her prayers / to go in hāde with wolle &
weauyng / that by suche chāge of workes þ dayes
seme nat lōge. For he bad nat / þ she shulde worke
bicause þ she was in any pouerte: whiche was one
of þ most noble womē in Rome / and rychest / but þ
by the occasiō of workyng / she shulde thynke on no
thynng / but suche as pteyneth vnto þ seruice of our
lorde. Whiche place he endeth in this wyse. I wyl
speke generally nothing shalbe specially pious in
Christis sight / but it þ þ makest thy selfe / either for
thy oꝛone blyss / or ensample of other virgins / or to
gyue vnto thy grād mother / or thy mother / no nat
though þ deale all thy goodes vnto poure folkes.
And verily so hit is / for she that wyl be idel / or also
gyuē to play / and passyng of her lyfe in pleasures /
is nat worthy to haue her meate in the churche of
Christe: in the whiche saynt Paule the greatest
preachour of Christe cryeth / and pronounceth as
a lawe: Who that laboureth nat / let them nat eate
this is the cōmen paine of mankynd / gyuen vnto
them for the fyrste offence of our aunciant father
Adam: thou shalt eate thy bredde in the swette of
thy

thy face. And doubtles those that be subiecte vnto
 this generall payne/whan they offende and synne
 no lesse thā other/they shall haue another payne/
 eyther sozer/oz ellys nolesse. Nowe seynge that I
 haue bede/that womens myndes shulde be occu-
 pied/either with woꝝke oz els holy study and com-
 munication/leest they fall in to vyce by ydelnesse:
 what shulde we thynke by them y playe at cardes
 oz dice/whiche maner of pastime/whā hit is foule
 in a man / in a woman it is to be abhozred: What
 can a woman lerne/oz thinke/playeng at the dice:
 the mynde must nedes be altered and turned all to
 couetousnes/that is of hit selfe inclined ther vnto/
 and after fall to pariurp/foz gredines of y money.
 Also on y other syde / if men be there she shall here
 many thynges vncomly for a womā to here. What
 a foule thyng is hit/ to se a woman in stede of her
 wolbasket, to handle the table bourde, for her spin-
 dell / the dyce/and for her clewe oz prayer boke / to
 turne the cardes: There is no wise mā, but he had
 leauer se her ydell/than so occupied. Noz there is
 no wyse man/ but he wyll curse bothe her that le-
 neth suche thynges/and hym that taught hit her/
 and them that suffred them.

Of theraymentes. The. ix. Chaptre.

It semeth to apperteyne vnto the
 same place/to entreate of thother ornamen-
 tes of y body: fyrst of peynting. Verily I wolde
 fayne knowe/ what the mayden meaneth/that
 peynteth

ff *unum mundum & Reg*

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peynt eith her selfe: if it be to please her selfe it is a
vayne thyng: if it be to please Christe it is a folie:
if hit be to delecte men hit is an vnggracious dede.
Thou haste but one spouse/ & to please hym with/
make thy soule gay with vertue, and he shall kysse
the for thy beautie. But parauenture thou sekest
some mā to be thy spouse/ and woldst please hym
with peynting: I praye I shall shewe the/ howe fo-
llye a thyng hit is/ and than howe vnggracious.
We thynke hit moche lyke/ if thou wyl go about
to wyne them with peynting/ as though thou
woldst entice or attempt hym with a wyfe/ whom
whanne thy wyfe is ones of/ thou shalt make as
moche to lothe the/ as thou madeste to lyke the/
whan it was on. Thou arte but in yll case/ if thou
haue nothyng elles to please hym with/ that shall
be thy husbnde/ but onely peynting: howe shalt
thou please hym/ whā thou lackest thy peynting?
Excepte thou wylt neuer washe out that cruete/
but go so with a crust of peynting to bed/ & so rise/
& be so with in & abrode amonge folkes. And more
ouer/ what a payne is hit to entende that peynting
for any body/ and nat only for the to kepe his holle
stylle: What a shame is it/ if any water by chance
lyght on hit/ or the peynting fortune to melte by
thoccasion of swette or heate/ and shewe the very
skynne: there can nothyng be more fylthy to se to.
And who I praye you/ wyl count them to be fayne/
that he knoweth to be slubbered with peynting/ &
nat rather the fouler? They lose all the honour of
beauty/ whā they be peynted. for all the beauty/

I

that

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that there is/is counted to be in þ peynting. And
also the tender skynne wyl reuall the moze soone/
and all the fauour of the face wareth olde/and the
breath synketh, and the tethe rusten, and an puel
ayle all the body ouer/bothe by the reason of the
ceruse/ & quicke siluer/ and specially by the reason
of the sopis/ wherwith they þpare the body/as it
were a table/ ayenst the peynting on þ nexte day.
Wherfore Ouide called these doinges venomes, &
nat without a cause. Also Iuuenall asketh a ques
tion properly: She that is with so many opntes
mentes flubbered and starched/ is hit to be called
a face or a loze: The whiche thynges I wolde moze
largely intreate, but that I am bozne i that Cite,
where as the women haue a byle name for this
thyng: and in my mynde nat without a cause. I
wyl rebuke myne owne countre/ whiche is to me
the most dere/ that for shame it may leaue. Nowe
if thou canst nat els be married/ hit is better neuer
marie/ than toffende Chyiste for it/ and be married
to some folishe man, that shall haue moze delyte in
thy peyntinge/ than in thy selfe. For what hope
canst thou haue in that mā, that hath moze delyte
in a crulle of whyte Ceruse/ than in an honest wo
man: God hath gyuen the a face after the image
of his sonne: nor he hath nat gyuen hit naked:
For he hath inspyred the spirite of lyfe/ that the
image of his lyfe/ & althyng may appere in hit.
Why than dost thou ouer couer hit with dirte and
myre: The apostle Paule byddethe a man nat to
couer his heed/ bycause hit is the ymage of god:
what

54. c
What wyl he say of the image of god in a womā's
face/so fylled with that myre: And bicause no man
shall reken hit as a bourde/ Saynt Hieronymus a-
gaynst Heluidius writeth in this wyse: She that
is peynted by a glasse/ and in despite of hym that
made her/ she gothe about to be feyter than she is
borne. And vnto furia: What dothe purpurice or
Cerule in a Chyristen bodys face/ of whom the one
countersaith the ruddy of pzyerous stones in the
lyppes/ the other whiteness of face & necke/ whiche
is a fyre vnto pōge men/ and a semēt of lechery/ &
insamples of vnclene mindes: Howe can she wepe
for her synne. & muste bare her skynne there with/
and sorowe her face: This apparell is nat the cou-
ueryng of our lord/ hit is the couer of Antichrist.
Howe dare she lyfte vp towarde heuen that face/ &
her maker wyl nat knowe: This sayth saint Hier-
onymus. Howe here & holy martyrs saynt Ciprian.
Goodly apparell and clothynge do nat agre but for
harlottes & comen women: no/ none hath lightly
more pzyerous apparel than they that set no prys
by their hennesse & goodnes. And in the scripture.
that god wold haue vs instruct with all & taught.
the cite is describēd an harlot/ pyked and apparell-
ed goodly/ that shall perishe together with her ap-
parel: and specially bicause of her apparel. Howe
what a madnes is to delyte in that/ whiche euer
hath done hurte/ & hurteth styl: and to wene that
thou shalt nat perishe bicause of &/ wherby thou
knowest that other haue perished. For god made
neither purple/ no/ crysin shepe/ no/ taught to die

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With the succ of herbes: neither fyne silkes embro-
died with golde/perles/or precious stones/to hide
the necke in/whiche he made: and to hyde þ/whiche
the god made in man: and shewe that/whiche the
deuyll hath founde out & his dampned angelles/
whan they felle from the heuently vertue vnto the
erthly cōtagiousnes: thā they taught to pepnt the
blacke of eyes/ and ruddines of chekes/ and alter
the naturall colour of the heares and visage. And
verily me thynke that for the dyede that our fayth
teacheth vs/ and for the loue that broderhodde re-
quireth/ nat only maydes/ but also wpdowes and
wpues/ shuld be warned/ ye and all womē in genes-
rall/ that the worke of god ought nat to be despled
with yelow/ or blacke/ or redde colours / layde on
it. For god said: Let vs make man after our owne
ymage and lykenes. Nowe than/ howe dare any
be so bolde to change that/whiche god hath made:
For they lay violent hand on god hym selfe/ whan
they go about to resout me & change/ that whiche
he hath made/ hat knowyng/ that all thyng natu-
rall is the worke of god: and all that is by altera-
tion/ is the worke of the deuyll: As if a cōnyng
peynter had pepnted any bodies picture cōnyng-
ly/ explessyng both the forme and qualitties of a be-
body/ than if an other come and layde to his hand
as though he wolde amende it/ shuld nat he great-
ly dismaye and offende the spyt workman: Than
weneest thou to escape vnpunished/ that offendeest
god the workman of thy body: For though thou
be nat an adulterer toward me/ yet whan thou
corruptest

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corruptest and marrest that / whiche is goddis do-
yng / thou art a worse adulterat : And where thou
thynkest thy selfe gay & well picked, that is a strife
agaynst goddes worke and breakynge of trowth.
Thy lord sayth / thou canste nat make one whyte
heare or blacke / and thynkest thou thy selfe able
to ouercome þe worde of thy lord : Thou diest thy
heare by a bolde presumption and vngacious cō-
tempre : and afore hande thou signifiest thy heare
to be flamed / and vngoodly sinnest with the better
parte of the / that is thy heed. These be saynt Cy-
prians wordes. Also after these pceptes of Christe
men / I am ashamed to cherle oughte out of pas-
gans. I wyll lay to only one of the most wyle man
Lycurgus / the maker of the lawes of the Laces
demons : whiche whan he wolde haue women of
his countre to be regarded by theyr vertue / & nat
theyr oznametes / he banished out of the countrey
by the lawe all peyntynge / and commanded out of
the towne all crafty men of pykynge and apparell-
lyng. Our lord sheweth by Osee þe prophet / that
the woman whiche sell vnto adultery / appatelled
her selfe with ouches & brouches / that she myght
go wayte vpon me / and nat her lord. And if thou
apparel thy selfe for god and good folkes / thou arte
fayre enough / whā thou art good : but thou canst
nat please the deuyll / and all people / excepte thou
mynish the moche of thy naturall fayrenes. What
shuld all that gold do to be worn / as though thou
woldest shewe howe stronge thou art / that canste
beare so moche weyghte : Wenest thou to seme

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feyrer/nobler/or wyfser/if thou haue so moche me:
tall vpo the. Nay, neuer a whit. What than, thou
wylte saye parauenture, I shall seme the rycher.
O baynes of mynde/is that a thought or a sayeng
of a chryste mynde? Thou cariest so moche golde a-
bout thy necke y doth no good, whā thou deniest a
halfpeny vnto them y haue nede, & be an hūgred:
& robbest thy neighbours, & pauenture thy hous-
holde, thy chyldren, and thy hus bande, that the
beames of golde & pꝛecious stones shynynge may
dare the eyes of them, that beholde the. Is this
Chryste charite? Dydest thou sweare this in thy
baptyme, whan thou saydest, that thou forsokest
Satanas & all his pompe: And yet what pompe
of Satanias is there, but thou vbest it more supers-
fluously, thā doth any pagan: Loke well on thy
selfe: Thou shalt fynde thy selfe one of Satanias
officers, that vbest at home so many chosen mea-
tes to the full, bulkyng out capons, pertryges/
phefaunte, delicate cakes, potages, faules, and
soppes, & all costly, amonge so many of thy poure
neighbours, that die for hunger, thou that lyest
in pleasures amonge so many labours, and pay-
nes of thy neighbours: thou that goest in sylkes,
and fine garmētes amonge so many naked: thou
that arte so goodly to se to amonge so many beg-
gers: Art thou the disciple of poure Chryst, of that
faciō: Nay nay, thou art rather y disciple of riche
Pluto. I wolde nat y shuldest go bare necked, nor
I wold nat haue y to exceedygly couered, to make
a shewe of it. Followe Chryst, by whom thou hast
pleasure

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pleasure to be named: folow the his sobze and measu-
rable mother/whom men nowe honour as theyr
lady, and deuylles drede/and sayntes worshippe:
whose outwarde garment was cource clothe and
easy to get: and the inner clothynge, that is to say:
her herte and mynde, gilted with golde/ & set with
precious stones. Thou canst nat be golde of both
parties: chosse whiche thou wylt haue / thy body
or thy soule golden. I can nat reherse al þ longeth
to this matter: yet wyl I speake of smelles some
thynges. A Christen mynde dothe nat pzeple vn-
clenlynes & stynte: for Mary Magdalene poured
hpo þ heed of our lord opntmet of precious spike:
Wherof al the house smelled: noz that was nat vn-
pleasant vnto our lord: but these superfluous sas-
uours/and sometes of the body, whiche the moze
hit is cherished/the moze hit ryleth and rebellet
agaynst the soule/ and lyke a tyrant ruleth all the
man, and drabweth al vnto vile fantasie, where the
seate is of his delicatnes. Saynt Hieronymus wri-
teth vnto Demetrius the virgin/Let a mayde as-
uopde/as a mischief or a popson of chastite/po-
men with hedes busshed, and trimmed and swete
smelling skynnes of out landishe myle. Wherfore
this sayeng of the poet arbiter was spoken:

He is nat lyke to sauer well

That euer hath a good smell.

A lyke sayenge hath Martial.

I had leauer haue no smell.

Than to sauer euer well.

And Plautus sayeth / A woman euer smelleth
beste .

57.
best whā she smelleth of nothyng. But here para-
uenture some daungerous dame wolde answere/
that with her quicke answeres hath gottē a name
of wisdomē: We must do some thyng for our byrth
and gentyll blode/ and possessions. But what art
thou/ that so sayest/ a chryste or a pagane: If thou
be a pagane/ I wyll nat argue with the: if thou
be a chrysten woman/ wite thou well/ thou proude
woman/ that Chryste knoweth no suche differēce:
that is a poynt of a diuyls she pride/ and nat of a
chryste mynde. Seest thou nat/ howe that is none
apparell/ but fedynge of thy pryde: Hit is an olde
sayenge and a trewe: No beest is prouder than a
woman well aparelled. Than wylte thou say/ we
must nedes do some thyng for thuse of the worlde
and customes: Nowe wolde I knowe/ whose cus-
tome must be folowed: if thou name me wise men/
I graunt: if thou say of folles/ why shulde they be
folowed but of folles: And Quintiliā sayth/ that
gremment & conceite of good folkes ought to be cal-
led an vble. Parauenture there is an euyll custome
brought bp/ be thou the fyrste to laye hit downe/
and thou shalte haue the preyse of hit/ and other
shall folowe thyn ensample. And as y^e pl ensample
is brought in of y^e folkes & stablyshed: so of good
folkes hit shalbe put away/ and good brought bp.
Than if we must euer folowe the customes of the
worlde/ we shal neuer amēde/ but euer waxe worse:
for than shall one fynde an y^e vble/ & none maye put
hit awaye. Nowe whose is that custome/ y^e thou
talkest of/ & of whom was hit taken: Of pagane
women.

57.
 home. Why do nat we thā kepe styll our paganes
 lawe: For if thou lyt be called Christen, be ma-
 ners accordyng there vnto. She is a pagane, and
 knoweth nat god, nor the temperance of tryung:
 And thou that knowest god, and arte christened/
 what dost thou moze thā she: What mentest thou
 by that that thou renuneddest Satanas with al
 his pompe, whā thou dost nat onely matche the
 pagane in Satanas pompe, but also passest her:
 For yet thou folowest nat thole sad and holy pa-
 gangs, but the moost lewde, and tyght, and full of
 riotte, vice, and mischiffe. For thou folowest nat
 the women of Lacedemon, that were so honeste/
 whose quene, & wife of Lysandze, and her daugh-
 ters, whā Dionisius the kyng of Syracule sente
 them riche robes, they answered and sayd: They
 shal do vs moze shame than honour. For thou fo-
 lowest nat the women of Rome, that were in olde
 tyme, vnto whom whan kyng Pyrrhus sent his
 ambassadour with siluer, & golde, and kercheffes
 of silke, there was none so desirous oz greedy of ap-
 parel, oz so vnchristly mydded, to take any. Quin-
 ta Claudia, a religious virgin, was reputed for a
 myss woman, by cause she vled to bere gape raps-
 ment. There was in Rome after the seconde war
 agens & Cartaginās, a lawe called Opus lawe,
 that no woman shulde weare ouer halfe a nounce
 of golde: nor weare no dyuers coloyed clothyngs.
 Whiche lawe indured vntil the great outragious
 superfluite came in to & cite, whan women came
 runnyng forthe, as though they had be madde/
 as bynge

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askynge a lycence to weare what they lyst. But
Marcus Cato / y great wyse man / gaue counsaile
contrary / with an oration ful of wysdome: and. ii.
Tribunes spake for them: whose folishe and feble
orations be reherfed in Liuius y historiographer.
But y women ouercame with theyr importunitie
and busines. that the byddel of their pryde might
be let slyppe / that they myght do what they lust:
Wherof what hurt shuld come Cato tolde before:
and as in many of his other sayenges, like wise in
y he was a true prophet. For what man can tell /
how great a losse is of chastite, caused by this stry
uynge for apparell / whan euery one is ashamed
to be ouercome of her felowe in raimēt: And whā
they be trymmed and decked / than despyze they to
go forth amonge men to shewe them selfe. And
there in is the shyppe wracke of chastite. Plutar
chus saythe / that it is a custome in Egypte / that
womē shuld weare no showes / bicause they shuld
abyde at home. Lyke wyse if thou take from wo
men sylke, and cloth of golde, and syluer, precious
stones / and gemmes / thou shalte the more easly
kepe them at home. Also he reherseth. ii. senten
ces / the one of Sophocles the poet / and the other
of Crates the philosopher. Sophocles speketh of
riche ornamētes thus: That is none ornament y
wretche, but a shame and a manifest shewe of thy
fol. Crates sayth / that is an ornament / whiche
exalteth: and a woman is exalted with that / whi
che maketh her more honeste: But that doeth
neither golde / nor perle / nor purple / but suche
thynges

rhymes, as be signes of grauite, sobrenes & chastite.
Democratys sayth, that the adoznamēt of a
womā standeth in scarcite of speche and apparell.
In whiche opinion Sophocles is. And amonge
the Grekes this was a common sayeng, and in a
maner of a prouerbe: The adoznamēt of a womā
is nat golde, but conditions: Also Aristotell, the
moste wyse philosopher byddeth women vse lesse
apparell than the lawe suffreth: and he byddeth
them consydre, that neither þ goodlynes of appas
rell, nor þ excellence of beautie, nor the abundance
of golde is of so great estimation in a woman, as
is measurableness and dyligence to lyue well and
honestly in all thynges. And of the same opinion
be þ other wise men of the pagans, that a chrysten
woman may be a shamed to folowe pagans, nat
those sage and wyse men, nor those vertuous and
honest women, but the errour of foles, & ensample
of madde women: and I confesse, that I can nat
tell what honest colour women may lay for theyr
apparell, but only that they may seme saynter, and
entise men, whiche were a shame, ye for gentyls.
Therfore thou bothe seruest thy pride, and settest
the druylls nettes in thy body, to catche with all
the soules of them, that beholde the: thou womā,
nat a Chyristiane, but the minister of the druyll, þ
fel thzctnyng of our lozde displeased with þ, shall be
pronounced vpon the, sayeng by Esaię þ prophet:
Our lozde hath made balde þ heedes of þ daught
ters of Syon, and in stede of orna ment they shal
haue, shame, and for theyr shoues, and syppers,

Al.

and

and cheyns / precious stones / pommanders / and
glasses / & swete favours / they shall haue synke :
and for theyr gyrdels / they shall haue ropes : and
for theyr crispe heare / they shall haue balde patis.
These wordes our lord said of women. And this
holy martyr saint Cyprian saith : There be some
riche women and habundant in goodis / whiche
beare theyr treasure on them / and say they must
bless theyr goodes. First let them knowe / that she
is ryche : that is riche in god : and she is habundant
of possessions / that is habundant in Christe : and
those be good that be spiritual, diuine, and heuenly
whiche shall abyde with vs in perpetuall posses-
sion. But & thou array thy body sumptuously /
and go gayly forthe abroad / and entyle the eyes of
them þat beholde the / and drawe the sight of yonge
men after the, and nozill the þat lust of concupiscence,
and fyre and kendle the smell of synne, in so moche
that though thou perishe nat thy selfe / yet thou
shalt cause other to perishe / and make thy selfe as
a poysoner & a sworde vnto them that se the : thou
canst nat be excused as chaste in mynde : thy euill
and vnchaste rayment shall reprove the : neyther
thou canst nat be counted amonge maydens and
virgins of Christe / that so lyeuest þat men shall loue
the inordinatly. Thou boastest thy possessions and
virginitie : but a virgin shuld nat boast her ryches /
seing that holy scripture saithe. What hath pride
availed vs : What good hath the boast of riches
done vs : All they be passed as a shadowe. Thou
sayest þat thou art riche / and thinkest that thou must be
chose

those that god wold thou shuldest haue, blesse them
my nat: But yet in goodnes & good wayes, vse
them, in suche thynges as god commanded, and
as our lord taught: Let them fele thy riches that
haue nede: let them knowe the to be of power: get
wynnynges vnto Christe of thy patrimony: fede
god. This sayth y^e martyr, saynt Cyprian. Whi
che thynges are a great deale better for a christen
woman to knowe and do, than that the pagas do:
and hit were mete for them to take hede vnto the
philosophers, and nat to folowe y^e dedes of foles,
and apply vnto the fantasies of madde folkes, ex
cepte we wolde spende our life madly and folisly.
But here some man wold say: what, woldest thou
haue women to be fylthy and sluttyshe? Nay be
relp, I wolde nat haue them so: no, my preceptes
be nat so vnclene; no, I lyke nat sluttyshe. And
what maner a ones they shulde be, saynt Peter &
saynt Paule, ii. defenders of the church, teache
in. ii. shorte preceptes. Saynt Peter sayth: Let
nat y^e outward apparell of women be decked with
the braydyng of her heare, no, with wrappynge
of golde about hit, or goodly clothynge: but the
mynde & the consciēce, that is nat lene with eies,
if hit be pure and quiet, that is a goodly thyng,
and excellent afore god. And saynt Paule saythe:
Women in theyr array shulde apparell them selfe
with shamfastnes & sobrenes: & nat with braides
of theyr heares, or golde, or perles, or precious clo
thyng: but as women ought to do: Let them shewe
vertue by good works. Whan the apostles saye

these wordes, they byd nat women be sluttyshe &
 flubberted: no: foule with dirtte and clowtes: but
 they counsaile them from superfluous rayment,
 and wyll them to vse meane clothynge, and suche
 as is easy to come by. For mesurablenes hath his
 clenness, and that farre more pure than the great
 excesse hath, as it is more easy to kepe a lytell vesse
 full than a great meyn. Let her nat be clothed with
 velvet, but with wollen: no: with sylke, but lynn
 en, and that coulse. Let nat her rayment shynne,
 ne let it nat be sluttyshe: neither let it nat be to be
 wondred on: no: let it nat be to be lothed: as for
 p wearyng of golde, or syluer, or perle, or precious
 stones: I se nat what it is good for, sauynge that
 the vertue of some stones is more set by than the
 shewe, as corall or emeraude: if at lest way those
 lytell thynges haue so moche vertue in them as
 men say: but now we mo like them for vanite, that
 he may seme more riche, than for the vertue. For
 let her nat peynt no: a noynt her face, but washe
 it and make it clene: no: dye her heare, but kome
 it clenly: For let her nat suffre her heed to be full
 of scurfe: no: let her nat delite to washe it in swete
 sauours: no: to kepe hit synkyng: no: loke in a
 glasse to peynt her, or tryme her gayly by: but to
 haue away, if any foule thyng or vncomely be on
 her heed, that she coude nat els se: and tha let her
 aray her selfe therby, lest any thyng be in her face
 to defoule her, beyng els chaste and sobre. Iynally
 that whiche Socrates bad his scholers, lette her
 thynke spoken vnto her to, p they shuld loke them

in a glasse/ and if they were sayre/ that they shuld
se lest y munde were soule: and if they were soule/
that with the beautie of the munde they shuld cou-
crepeple the deformite of body. Moze ouer, let an
honeste mayde remembre still/ that beautie hath
brought many of them y haue hadde it / in great
pride: and many of them that haue sene hit / in to
abhomynable sinne. Wherfore many holp women
haue labored to seme lesse sayre tha they were. As
for this nedeth nat to byd I suppose/ that a womā
shall vse no mannes rayment, elles let her thynke
she hath the mānes stomake, but take hede to the
wordes of our lord, saieng: A womā that nat put
on mannes apparell: for so to do is abhomynable
afore god. But I truste no woman wyl do hit / ex-
cepte she be past bothe honestie and shame.

Of the puyng alone of a virgin

The .i. Chapter.

Holy Wryters say that dethe gothe
in to the soule by the senles of the body like
wyndowes: except a man be wisely ware. folkes
betolled & enticed with the pleasures of y woulde:
where with also the soule is caughte and holden.
Therefore a mayde shulde go but seldome abrode:
bycause she neyther hath any busynes forthe/ and
standethe eueryn wepardo of her chastyte / the
moste precious thyng that she hath. And let her
warte upon her mother/ nat only when she goth
forthe/ but also at home: whiche thyng theys
mothers

mothers must also be charged with. I pray the
 conynge counsaileth Lifa / that whan she goth to
 her manner place in the countre / she do nat leaue
 her daughter in her house within the cite: let her
 nat carrie ne maye to lyue without your sayth be:
 and whā she is alone, let her feare. Whiche sayeng
 I wolde haue thus vnderstanden, that y mother
 shoulde take her daughter awaye with her / if she
 tary any whyles. for els it is no nede to take her
 daughter with her, as ofte as she goth forth: and
 specially if she go to any feastes / or maryages / or
 meetyng of men / or any other lyke place / that she
 muste go to / or to fulfyll her husbandes pleasure:
 where it is nat meete for the daughter to go: and
 let there be at home some good womā keeper of her
 chastite. for there is no greater mischiefe / than
 that that is byed at home / no: moze icoperdous.
 Howe shalte thou auoyde y / except thou eschewe
 it vtterly: What auapleth it to saue the wod from
 all harme / whan there is a wo:me within / that
 eateth hit: I knowe a very good woman / whiche
 was made the ouer fear of maydes / that wolde
 nat correct and take awaye her sonnes / whan they
 playde some what wantonly with wenches / by
 cause she loued them some what feerly, no: kepe
 from harmyng of their chastite. wherefore hit is
 to be taken hede of: that the woman / whom the
 mayde is put in trust to / haue no wanton sonnes,
 no: byrden: whom she dare nat be agaynst. Let
 her nat be onely chaste / but also in countenance &
 grauite / both of wysedome / maners / and speche /
 worthy

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worthye to be had in reuerence: whose eyes & loke
they wyl be asfede of, & nat only their speche: yf
though they be her elder bꝛetherne, that she feare
nothyng in doyng her duety of watche & keepyng:
So that she make all thyng belonging vnto her
chastite, safe with her pꝛesence: and suche as wold
tolle them vnto wantonnes and vice, with her ex-
sample is foꝛ to be dyspuen far away. But she that
wyl be hyꝛed of a louer to pꝛouoke to moue with
speche and wordes, lacketh the name of a reaso-
nable creature: foꝛ that is a deuyllys she thyng:
Whiche a mayde shal flee fro, lyke as she wolde fro
an adder oꝛ a serpēt: whiche al folkes shulde dys-
pue out of the countre as a cōmen destruction of them
all. Hit can nat be tolde, howe moche myschyeffe
suche womē be cause of. Therfoꝛe let nat a mayde
ones abyde the syght of suche womē. foꝛ they be
berye cocatryces: and inspyꝛe popson with theyꝛ
loke, and flee with the only beholdyng. foꝛ let a
ny man thynke that I speake this as a similitude
beyonde the veray trouthe: foꝛ some be so crafts-
tye, that they can cathe one with a loke, without
wordes: and some vse inchantementes and char-
mes: where of there be many exāples. Also with
the onely loke and salutyng, this serpent casteth
a blotte on the yonge woman, vnto whom she spe-
keth and loketh, namely there as suche a woman
is known: besyde the shame that she causeth in
that house, that she resorteth vnto. Therfoꝛe let
the maide flee vnto her mother, as vnto a sanctu-
ary, and shewe vnto her, what that vngacious
A body

body wolde haue done : or els so auoyde & kepe her
selfe from her / that they that se it / maye perceyue
by her cheate / that she feareth the mischeuousnes
of that woman : and so she shall do her selfe good /
with the dede / & other with her example : whā she
sheweth other maydes / what they ought to feare
in that woman. Hit were good for þe cōmon welth /
that inquisition were made of olde pooze women /
that the ruler of the cite myght knowe / howe they
gette theyr lyuynge. Also of the seruauntes saynt
Hieronymie sayth / I wolde she shulde loue none of
her maydes more than another / in whose eare she
shulde vse to rowne and tyle often. What so euer
she sayth to one / let all here hit : Let her be content
with a mayde nat pyked / and fayne / and wanton /
that can synge a balade with clere voyce : but sad /
pale / and vntymmed. Also he sayth vnto Deme-
trias : Se that none of her felowes do her harme /
either with nyce raimēt / or wanton wordes. Haue
nought to do with suche women / that haue plea-
sure to be sene / and loued / and make theyr bolste /
that they haue suche a fayne louer / or ryche / or no-
ble : and beareth about letters sent from him / and
other whyle sheweth them vnto their cōpanions /
or telle his dedes / or reherse his wordes : this he
dyd / this he sayde to me : thus he cometh to me /
thus he preyed me : auoyde them awaye / be they
neuer so nere neighbours / be they neuer so ryche /
be they frendes / kyng folkes / almans / yea though
they be thy systers / refuse them : for they be bytten
of þe woode dogge the deuyl : and be fallen woode
theyr

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theyr selfe: Wherin there is no name so dere / that
shulde oz ought to byng a mayde to theyr compa-
ny / but rather the mother shulde kille the chyld /
and the syster the brother / & the brother the syster /
and syster the sister / & brother þ brother. Therfore
the mayde that wyl do by my counsaile shal passe
the tyme with chosen virgins / lyke her selfe: and
in good & honest pastimes / and other whyles with
holy redyng oz communication / of suche thynges
as she hath redde: but let her talke nothg of daũ-
sunge, oz feastyng, oz pleasures, lest her cōpanions
be moued with some false colour of delite: noz let no
man be by. And whan she is left of her felowes in
her chābre alone: let her nat be vttely idell: for it
is ieoperdous to be idel / specially being alone: noz
I wold she shuld suffre her myde to muse / though
hit be neuer so good and holy at the begynnynge:
the mynde of a woman is vnstable / and abydeþ
nat lōge in one place / it falleth from the good vnto
the bad without any labour. And Syrus the poet
semeth nat all without a cause to haue sayd / a wo-
man that thinketh alone thinketh euyl. For Ma-
ry Magdalene / whiche sate at the fore of our lord
and herde his worde / dyd nat only vse the contem-
plation of heuenly thynges / but she dyd that whe-
ther she redde / oz herde / oz prayde. And so shal by
myne aduise / nat onely a mayde but also any wo-
mā. For in many places of this boke we gyue pre-
ceptes for all women in generall. Therfore on the
holy day let her epyther rede / oz pray: whā she is al-
one: and on the workynge dayes lyke wyle / oz els

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let her worke. And hit is no doute/ but the angell
founde Mary dopnge some suche thyng/ whiche
was a frayde/ whan she sawe a mans face/ where
she was nat wont. Therfore she is called i Chewe
asma that is as ye wold say/ a virgin closed in. And
this is she y^e Elsie the prophet speaketh of in these
wordes: Beholde a virgin closed by shal conceyue
and beare god and man. And only that mayde co
ceyueth Christ/ who fewe knowe/ but only Christ.
Therfore shall the mayde let no man in to y^e house
at home/ but whom her father by speciall wordes
commaundeth to be let in: and in processe of tyme
she shal begynne to helpe to ease her mother of her
laboure in y^e house. Whom & her father to gether/
she shall haue most dere of all thynges nexte god.
And if they comaunde they^r doughter to go in hande
with wolle or flaxe/ or any handy worke/ she shall
nat only execute their comādemēt, without grut
chyng/ but also gladly/ and with mery chere/ & y^e
the moze diligently and featly/ if the father/ & mo
ther gette any parte of their lyuyng there by: and
than shall she thynke her selfe happy: and thynke
that she rewardeth them/ that she shulde of duete/
and to nozyshe them agayne, y^e haue nozished her.
Whan a mayde may for householde busynes be a
lone/ and pray/ fyrste let her gyue her selfe holly to
god/ let her worship Christ and his mother/ & aske
perdone and peace of them/ and than consyde her
selfe to be a christen virgin/ Christis spouse/ and y^e
folower of Mary: and that the virginite of y^e bo
dy is noughte worthe/ excepte the mynde be pure
with

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with all/and if that be/nothyng to be more chene/
nothyng more pleasant to god: and her selfe to be
the folower of the most holp mother of our lord/
and fyrst of all let her countrefete her excellēt ver-
tue/that sobrenes and humilite of mynde/whiche
was so great/that whan she had all thynges most
goodlye and excellent/pet was she neuer the more
hygh mynded or proude: the most noble mayde y^e
had of her linage. xiiij. kynges: and so many du-
kes of Israel comyn of suche a noble kyn & ryche/
also her selfe made ryche of the wyse men/her selfe
most fayre, most wyse/and well lerned/and pet for
all that / howe euen a mynde dyd she beare / howe
humble opinion she had of her selfe/also knowyng
of the heuenlye byrthe/ beynge mother of suche a
sonne: pet disdayned she nat to haue a carpēter to
her husbāde / and to do hym seruice/and to go se
her kyns womā / & to be with her at her laboryng/
and serue her: she dyd set no more by her selfe/ thā
by any other: noz disdayned none other/in cōpari-
son to her selfe/ neither for her kyn, noz beautie, noz
witte/ noz dignite: but she thought her selfe worse
than any other/whan she was in dede better than
āgels/whose quene she was ordeyned to be. Wher-
fore I holde nat with hit/ that our lady shulde be
paynted so in sylkes and golden garmentes / and
decked with gemmes and perles/ as though she
had had any delire in suche thyng/whan she was
in erth here: but nothyng lesse representeth her/ &
I had leauer she shulde be puttured in a symple ac-
ray/and suche as she vled in dede/that we myght

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haue afore our eyes & humilitie of her mynde more
playnly / that it mought be an ensample to teache
ryche men / and to comforte the poure : and that
the poure mennes stomackes may increase / and &
ryche decrease / & both their stomackes be brought
to a reasonable meane / that neither the riche men
despise / nor the poure be ouer bolde to truste ouer
moche. Therfore by my counsaile the mayde shall
folowe her example / nat with a faynyng & a dissim-
bling mynde / but true and stedfaste / lest there be
a worse vice lyng vnder a colour of vertue / as hit
were a popson vnder an holsome thyng / or a soze
vnder an helle skynne. Let womē vse no faynyng /
nor cloyng / to seme good with all : nor let them nat
thynke / that they can cloke / or els chaunge the na-
ture of thynges. the counterfete is nat lyke & very
thyng / the couered & shadowed is feble & vn-
sure / and shalbe at laste open and known. Therfore let
a yōge woman be in dede / as she sheweth demure /
humble / sobre / shamefast / chaste / honest / and ver-
tuous / bothe let her seme so / and be so : and let her
pray vnto the holy virgin / whom she shal truly re-
present with her luyng / and be therfore the more
plesant vnto her / & also vnto Christ / & shal acknow-
lege her his spoule : let her pray fyrste for herselfe /
& she may be increased in vertue / & purpose of her
holy chastite / and other vertues : secondly for her
father and mother / bretherne / systerne / and kyn-
folkes / and other / for whom her duety is to praye :
for her prayer shalbe moste acceptable vnto god / &
most effectuous to optayne / bicause hit cometh of
a pure

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a pure and a holy mynde/and mooste christiane. I
wolde she shulde either vnderstāde what she pray
eth/or els speake in that lāgage/that she dothe vnder
stande: or what so euer she prayeth in latyn/let
her get hit declared vnto her in her owne tonge be
foze of some body: Noz let her nat wene / þ prayer
stādeth in þ murmuring & wagging of þ lippes,
but in the harte and mynde / whan she lyfteth vp
her mynde from these vile thynges in erthe / vnto
heuenly and dyuine thynges. And where we be
cōmanded in the masse / where it is sayde, Sursum
corda, that is as moche to saye / as vp our hartes:
we answere, Habemus ad dominum, that is to saye/
We haue vnto our lord: In whiche answere full
many lye / that whan they saye so / thynke in dede
vpon some worldly busynes. But Christe saythe/
that true worshyppers be these / that worshyp the
father in spirite: and that this worshyppinge is
moost pleasant vnto hym / and this prayer mooste
acceptable. Therfoze let her se that her thought
and mynde dyscorde nat from her wordes: let her
speke the same within / that she speke with out
ye and holde her tonge outwardly and she wyl / or
talke of other matters / so that she crye vnto god
inwardly / and saye with the spouse: I slepe / and
my harte waketh.

Of the vertues of a Woman and exam
ples that she shuld folowe. The. xi. chap.

A Woman shall lerne the vertues of
her kynde all to gether out of booke / whiche

72
the she shal either rede her selfe or elles here redder.
And hit becommeth euery woman to be indowed
with all kynde of vertue / but some be necessary for
her: as all vice is shamesfull and some abhominable
and cursed / and some vertuous be for wyues /
some for wydowes / some for religious womē: but
I wyll speake of suche as belonge vnto the holle
kynde of women. Firste let her vnderstande that
chastite is the principall vertue of a woman / and
countrepletheth with al the reste / if she haue that /
no mā wyll loke for any other: & if she lacke that /
no man wyll regarde other. And as the stoicke
philosophers reken / that all goodnes standeth in
wyfedom / and all pll in folye / in so moche that
they sayde / only the wyse man to be ryche / free / a
kyng / a cytesyn / fayre / bolde / and blessed: and a
sole poure / a thral / an outlawe / a stranger / foule /
a cotwherde / & wretched: lyke wyse it is to be iudged
of chastite in women / that she that is chaste is
fayre / well sauored / ryche / frutfull / noble / and all
best thynges y can be named: & contrary / she y is
vychaste is a lee and treasure of all pynes: nowe
shamefastnes and sobrenes be the inseperable companions
of chastite / in so moche that she can nat
be chaste that is nat ashamed: for that is as a couer
uer and a baylle of her face. For whan nature had
ordeyned / that our faces shulde be open and bare
of clothes / she gaue it the baylle of shamefastnes /
where with hit shulde be couered / and that for a
great commendation / that who so dyd loke vpon
hit / shulde vnderstande some great vertue to be
vnder

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under that couer: noz no man shulde se hit couered
with that baylle/ but he shulde loue hit: noz none
se hit naked of that / but he shulde hate hit. Our
lorde curseth an vnchaste woman/ sayeng: Thou
hast the face of an harlotte/ thou art past shame.
Of shamfastnes cometh demurenes and mesura-
bles: that whether she thynke ought/ or say/ or
do/ nothynge shalbe outrageous/ neither in passiōs
of myde/ noz wordes/ noz dedes/ noz presūptuous/
noz nyce/ wanton/ pierce/ noz boastyng/ noz ambitio-
us: and as for honours she wyl neyther thynke
her selfe worthye/ noz desyre them/ but rather flee
them: & if they chance vnto her/ she wyl be asha-
med of them/ as of a thynge nat deserued/ noz be
for nothing hygh mynded/ neither for beautie/ noz
proprenes/ noz kynred/ noz ryches/ beyng sure y
they shal sone perishe/ & that pride shall haue euer
lastyng payne. Nowe sobrenes kepeth continence
lyke as drunkenes & excelle driueth hit out. Every
mā wotteth what foloweth surfet. And vnto sobre-
nes is ioynd measurable & skender dyet/ whiche
thinges be in householdyng y womans party/ as
Plato & Aristotle say full well. The mā getteth/ y
woman saueh and kepeth. Therfore he hath stor
make gyue hym to gether lustily/ & she hath hit ta-
kē frō her/ y she may warly kepe. And of this sob-
renes of body/ cometh sobrenes of minde: noz y fa-
talties of y mynde shal as they were drōke trouble
and diseale the quietnes of vertue / but y she may
both thynke well and do well. Let her applye her
selfe to vertue/ and be contente with a lyttell / and
take

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better in law
stay in
mynd

to make get
w. lawd
to

Q

take

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take in woith that she hath, noz seke for other / that
she hath nat / noz for other folkes / where of ryseth
enue / hate / oz curiosite of other folkes matters.
The deuotion of holly thynges mooste agreeth for
women. Therfore hit is a farre worse syghte of a
woman / that abozreth deuotion : she muste haue
moche stryfe with enue / whiche is both a foly she
bice and shamfull in women / and yet I wotte nat
howe it assauteth them the most sore : but she that
is of good behauoure / and hath inoughe to serue
her with / shall haue no cause to enue other / noz
to be curious in an other bodys house : & she that
is shamefast / sobre and reasonable of mynde / shall
neyther be ragious angre / noz falle to raylynge /
crueltie, oz beastlines. For whan hit is natural for
women to be kynde and gentyll / bicause they be fes-
ble / and nede the ayde of other / who can be cotent
with outragious ire and cruelte in a woman : in
so moche that she wolde spill that she can nat saue /
if nede were, and to kepe her vengeable mynde vnto
to tyme and occasion of reuēgeance. Suche a wo-
man were worthe to haue so moche payne / that
she shulde be euen oppressed & brused with noum-
bze and weyghte of hit / and graunte her selfe ouer-
commen / and leaue her mynde of angre / venge-
ance / and other madnes. For a foly she woman stry-
ueth euen with wyld beasts in angre and enue /
bicause they tender and lyght myndes thynke e-
uery offence paynfull and intollerable / and worthe
to be greuouly punysshed : and smalle and lyght
matters seme great & greuous vnto foly she folkes.
Therfore

Therefore except a woman either eschewe by craft,
or overcome by power suche felle enemyes, hit is
ieperdyr, lest she be destroyed, and have euery
syringe payne, bothe in this lyfe, and in an other.
Nowe I suppose hit be shewed playnly inough, p
chastite is as the queene of vertues in a woman,
and that. ii. inseperable companyons euer folowe
hit, and that of shamesfastnes commeth sobrenes,
of whiche. ii. commeth all the other sorte of ver
tues longyng vnto womē, demurenes, measure,
frugalite, scarfite, diligence in house, cure of deuos
tion, mekenes, whiche vertues I shall declare all
largely in an other place: and she shall fynde them
all moze habundantly increated, of holy and wyse
menne. Beholde the image of honestie drawen in
picture, whiche is so goodly & so excellent of beaur
tie, that if hit coulde be sene with our corporalle
eyes, as Plato sayth in the booke called pbedo, hit
wolde take folkes wonderously with the loue of it
selfe. Noz no beaultie dothe so enamour our eyes,
and taketh and holdeth, as honestie shulde bothe
take and lede with her, if she were opened and shes
wedde vnto vs. Also the maide shall gether by hes
tyng and redyng holy examples of virgins, whi
che she may folowe, whom she maye desire and la
bour to be lyke, and specially, as I haue sayd, the
mooste excellent and flower of virginite our lady,
the mother of Christe, god and man: whose lyfe,
nat onely maydes haue for an example to forme &
fashen them selfe after, but also wyues and wydos
wes: for she hath ben all thyng vnto all folkes to
prouoke

Castell.
to quene
of chastite.

Image
of chastite.

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prouoke all and brynge them vnto the example of
her chastite: vnto virgins the moste demure vir-
gin: vnto wyues / the most chaste wyfe: and vnto
wydowes / y most deuout wydowe: She was the
first that toke this strange way of virginite with
a bolde stomacke and holy purpose: she was the
first that lyued aboue the worldly custome in mas-
ryage / an angelles lyfe / without carnall vse: in so
moche that she toke her a keper of her chastite / ras-
ther thā an hus bande: Whiche bicause they were
wonders / therfore brought she forth a sonne more
wonderfully / that nature wondred on. And whan
she was wydowe / bycause she lyued all in spirite /
she lyfte vp her selfe aboue the nature of the body /
yet lyuynge in the body / haupnge in god a sonne
moost obedient / and moste chaste spoule / and most
cherishynge father / that bycause she forsoke all
thyng for god / she myght fynde all thyng in god.
But what do I holpe virgine: What do I enter-
pise to speake of thyn infinite preyle: Nay nay /
that is nat for my dull wytte / and rudenes of lan-
gage / or this lytle rume / we hadde nede of great
tyme & leysure ther vnto / and prompte eloquence /
and wytte and counnyng most excellent. But you
virgins folowe her / as many as wyll kepe your
virginite saffe and holle: folowe her wyues / as
many as care for the pleasynge of your hus bādes /
and lyfte performe / that ye haue swozne: you wy-
dowes beholde her / in whom you shall haue bothe
frutefull consolation of the losse of your hus bande /
and counsaile of keepynge your chyldren / and ex-
ample

ample of leadyng the resydue of your lyfe. There
hath folowed this virgins ordre mighty great com-
panyes of our thousandes / as the psalmyst sayd:
There shalbe virgins brought vnto the kynge af-
ter her / whose actes shall profette nat onely them
that are nowe / but also all that shall come hereaf-
ter in example. And histories do tel of pagane vir-
gins, that were famous only by chastite: Of whō
saint Hieronyme wrytyng agaynst Iouiniā / grut-
ched nat to reherse a great nombre out of the his-
tories of the grekes / bicause he sawe that in this
maner of matters folkes wyl be moued moche w
examples. For hit semeth nat veraye harde / to do
that some tyme hath be done. And he reciteth ma-
ny / that had leauer lose their lyues than their vir-
ginite. For I wyl nat do suche a displeasure vnto
to that mooste auncient and holy man / as eyther
to passe as superfluous that he hath tolde / or to
reherse hit vnder other maner / but by & by wryte
here as he hath put in his boke. So than saith he
in this wyse / the thyrty tyrannes in Athens / whā
they had slayne Phedon at a baket / they comāded
his daughters yong maydes / to be brought vnto
them / and to be strypped naked lyke harlottes / &
to playe on the flore bloody of theyr fathers blode /
with vncomly and wanton gestures: whiche for a
whyle dissemblynge the countenance of theyr sor-
rowe / after that they sawe the folkes merue with
drynke, they went forth / as it were to do their na-
turall necessite / and embzasyng one an other caste
downe them selfe in to a welle / that they myghte

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saue their virginite. An other / daughter vnto Des
motio y prync of the Ariopagites / whā she herde y
her spouse Leosthenes was slayne / whiche had be
the cause of Lamya warre / slewe her selfe / affyr
myng that though her body was yet vntouched
of any man / neuer the lesse if she were married vnto
any after / she shulde haue as hit were a seconde
husbande / bycause in mynde she was marryed vnto
to the fyrste. The Spartanes / and the Messeny
anes had frendeshyp and confederation to gether
longe tyme / in so meche that they vsed to sende e
ther vnto other virgins to do certayne sacryfyce :
So on a seauen / whan the Spartanes had sente
fifty virgins / and the Messenyans wold haue de
uoured them / of all that great noumbre was nat
one founde / that wolde consent to that abhomy
nys dede / but al died gladly for their chastite. Wher
fore many a daye there was great warre betwene
them / and in longe space Marmetia / one of their
cities was destroyed. Aristoclides the tyranne of
Orchomenus loued a mayde of the cite of Syrm
phalis / whiche whan her father was kylled / fled
vnto the temple of Dyane / & embraced the image /
noz coude nat be drawen from thens agayne / but
was slayne in y same place : For whom al the lāde
of Arcady was so sore moued / that they made open
warre to rēuege y maydes dethe. Aristomenes of
Messene a good & a iuste man / whā he had conquē
red the Lacedemonians / & on a tyme as they kepte
a festiuyte in the nyghte / whiche they called Hias
cuspina / toke away .xv. maydens that were play
enge

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enge in company there / and went all nyght a pace
fleyng out of the countrey with them : and whan
some of his men wolde haue deuoured them / he
charged them / as wel as he coude, that they shuld
nat do so : and at the last some that wolde nat obey,
he put to dethe / to feare the reste with all. After/
whā these maydes were redeemed agayne by their
frendes / and they sawe this Aristomenes sewed
for the dethe of a man / they wolde neuer go home /
but lay pstrate at y^e fete of y^e iuges vntil they se h^y
quitte / that was defender of their chastite. Howe
shulde we sufficiēty preyse the daughters of Sces
dasus of Leuctres / a towne of the cōtre of Boece,
whiche their father being from home / as we rede /
had receyued. ii. yonge men by the way of hospita
litate / and they dronke with ouer moche wyne / in
the nyght rauyshed y^e maydes / whiche whan they
had lost they^r virginite / wolde lyue no longer / but
kylde one an other : Also the maydes of Locre can be
worthy to be spoken of / that had a custome in their
countres / to be sende yere by yere vnto Ilium : whiche
custome had contynued a thousand yere / nor yet
was there neuer herde tell / y^e any had any report &
name of disteynyng their virginite. Who can let
passe vnspoken of the .viij. maydens of Milete /
whiche whan the frenche men distroyed all about
they^r countre / kylled them selfe / lest they shulde
be compelled to any villany / leauynge an example
vnto all virgins / that vnto an honeste mynde the
chaste purenes of bodye oughte to be more regar
ded than the lyfe : Nycanor after he had cōquered
Thebes

Thebes the cite/ was take in the loue of a mayde/
 that he had taken prisoner/ and wolde haue marye
 ed her/ whiche thyng might haue pleased a poure
 prisoner/ but she sette more by her virginite/ than
 by his kyngdome/ and there kyllled her selfe/ whi
 che thyng he made great sorowe for/ holdyng the
 deade body in his armes. Greke wyters tell of an
 other mayde of Thebes/ that whan her enemy a
 Macedon had deflowred her/ a whyle she dissem
 bled her angre/ and after founde the corrupter of
 her virginite slepyng/ whom she slewe/ and after
 that her selfe/ for iope that she had auēged her selfe
 of that abhomyable vilanye: noz she wolde lyue
 no longer/ than she had her virginite: noz dye/ tyll
 she had auenged her chastite. All this sayth saynt
 Hieronyme. Therfore christen women maye be as
 shamed/ if any shame were in them/ that do nat
 kepe their chastite truly: lyuyng vnder the moste
 chaste Chyste/ sonne of the moost chaste mother/
 and in the most chaste churche/ and saythe/ seynge
 that pagans/ worshyppers of fylthy Iuppiter/ &
 baudy Venus/ haue set more by their chastite/ thā
 all other thynges. Where to shulde I recyte here
 the exāples of holy virgins/ to moue them with/
 that be nat ashamed/ that chaste pagans shulde
 be ones named: Whom shulde I specially shewe
 them to folowe example of amonge so many thou
 sandes/ Tecla/ or Hagnes/ Catharine/ Lucia/ or
 Cecile/ Agatha/ Barbara/ or Margarita/ or Do
 rothe/ or rather the holle flocke of the .xj. thousande
 virgins/ whiche all hadde leauer dye/ than the
 enemyes

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ennemys shulde do they? coursed pleasure with
them? Thou shalt skarfe synde. ii. men that shall
so sturfastly agre in that holy purpose: wherin. xi.
thousande tender virgins were so faste and stable.
There were infinite in nombze, that hadde leauer
be kylled/heded/strangled/drownded/or haue their
throtis cutte/than lose their chastite/whiche whā
they wold nat sle them selfe/ yet they sought crafte
to come by their deth/whā they were in ieoperdye
of their chastite/as Brasilla/a noble maide/boine
in Dirrhache/a cite of Italy/whiche whā she sawe
her enemy come to be raste her of her virginite/
promised vnto hym/that if he wolde do her no vil
lany/she wold gyue hym an herbe/where of if he
were anoynted with y iuse/no wepen shulde perce
hym:the man of warre was cōtent with the offre:
So she went into the next garden/and there toke
vp an herbe/the fyrst that came to hande/and bad
hym auēture the fyrst pzofo on her selfe/of the ver
tue of the herbe/& anointed her throte there with/
and bad hym smyte/to assay: so he smote/and kyl
led her. Neyther saynt Hieronymie dissaloweth/
that a woman kille her selfe/to saue her chastite
with. And saynt Ambrose in the. iij. boke/that he
wryteth of virgins/saythe agaynst this doubte
the example of Delagey the marty?, sayeng/there
nedeth none other confyrmation/where we haue
the dede of a virgine and a marty?/of systene
yeres of age/whiche with her mother and her syl
ters to gether/caste her selfe into a water. Saynt
Euseby in the ecclesiastical hystorie sayth/that one

A

Sophronia

Sophronia a noble woman / whan she sawe her
husbande that was the chiefe offycer of the cyte
afferde / & vnable to defende her goodnes agaynst
the foule and vnlawful pleasure of Maximine the
emperour / closed her selfe in her chambze / & there
killed her selfe: and yet the churche hath alowed
her for a martyr. All these examples of chastite be
redde in the churche. Howe dare an vnchaste and
a noughty woman come thither / nor be abashed
to bryng a brothelpe in to the cōpany of virgins /
and desple those pure eyes with her fylthy lokes /
and polute tender peres with her corrupt boyces:
Thou vngacious woman / darste thou name Ca-
tharin / Hagnes / or Barbara / and spyle those holy
names with thyn vnpure mouthe: Darst thou
name thy selfe by any of those names / and make
thy selfe in name lyke vnto them / to whom thou
arte so vnlyke in conditions / and a very deedly
enemy: Nor cometh hit nat to thy remembrance /
whan thou hereste thy selfe called / what maner
one she was / whose name thou bearest: And whā
thou remembrest / that she was so pure / chaste / and
good / and agayne thy selfe so vnpure / vnchaste /
and vngacious / dost thou nat rage day & nyght /
for thought and repentaunce: O thou moost sha-
meles of all women / howe darest thou halowe the
natiuite of the most pure virgin / that art thy selfe
vnwoorthy euer to be bozne: And darest thou shewe
thy shamelesse face vnto her moost demure eyes:
And woldest thou haue her to here or loke at the so
ouer couerte with noughtyness / whiche whan she
was

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was in this worlde / was neuer wont to se nor here
no men / nat though they were full good: hit were
better for the neuer to come in to theyr syght / lest
they auenge on the / the iniury of theyr kynde: nor
to name thy selfe by theyr names / lest they puny-
she the for fflyng thair names. And I speke in ern-
nest / for here is no place to bourde in: there shulde
be made some decre / that none vn honest woman
shulde be called Whary. For why / do nat we geue
as moche honoure vnto that name / whom all we
arype and make reuerence vntyll / as the paganes
gaue vnto some of their folkes. For in Athens / whā
Hermodius and Aristogiton had banysed the ty-
rants out of the cite / there was by a decre determi-
ned / that no bonde mā / nor any that occupied any
vile crafte / shulde be named by theyr names.

Howe the mayde shall behaue

her selfe for the abzode. The.

.xii. Chaptre.

For the she must nedes go some ty-
mes / but I wolde hit shulde be as selde as
may be / for many causes. Principally bycause as
oft as a mayde goth forth amonge people / so often
she cometh in iugement and extreme perell of her
beautie / honesty / demurenes / witte / shamefastnes /
and vertue. For nothynge is more tender / than is
the fame and estimation of women / nor nothynge
more in daunger of wronge: in so moche that hit
hath be sayde / and nat without a cause / to hange

A. ii.

by a

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by a copwebbe / by cause those thynges / that I
haue reherſed / be required perſet in a womā : and
folkes iugementes be dangerous to pleaſe / and ſu
ſpicious : and as Quid ſaith / we be quicke enough
in beleupnge the yll. And as Cicero ſaythe / No
thyng fleeth moze ſwyftly than an yll worde / no
thyng gothe ſoner forth / nothyng is ſoner taken /
noꝝ brodder ſpredde : that if a ſklauder ones take
holde in a maydes name by folkes oppnyon / hit
is in a maner euer laſtyng / noꝝ can nat be waſ
hed away without great tokenneſſe and ſhewes of
chaſtite and wyſedome. If thou talke litrell in cō
pany / folkes thynke thou canſte but lyttell good :
if thou ſpeke moche / they reken the lpght : if thou
ſpeke vncōūnyngly / they counte the dull wytted :
if thou ſpeake counnyngly / thou ſhalte be called a
ſhyewe : if thou anſwere nat quickly / thou ſhalt be
called proude / oꝝ yll brought vp : if thou anſwere /
they ſhall ſay thou wylt be ſone ouer comē : if thou
ſytte with demure countenance / thou arte called a
diſſembler : if thou make moche mouyng / they
wyl call the folpſhe / if thou loke on any ſpde / than
wyl they ſay / thy mynde is there : if thou laughe
whan any man laugbeth / though thou do hit nat
a purpoſe / ſtrepght they wyl ſay thou haſt a fan
taſye vnto the man and his ſayenge / and that hit
were no great maſtery to wyne the. Wherto ſhuld
I tell / howe moche occaſion of vice and noughty
nes is abyode : wherfoꝝe the poet ſemeth to haue
ſayd nat without a cauſe : It is nat leſfull for may
des to be ſene abyode. Howe moche were hit better
to abyde

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to abyde at home / than go forth and here so many
iudgementes / and so dyuers vpon the / and be in
so many ieopardies? No: there is none that had
more nede to folowe this greke sayenge / Lyue vns
known. Therfore Tycydides sayde / she was the
best woman / of whom was least talke / either vns
to her pryse / or her dyspryse. A woman shulde be
kept close / no: be known of many / for hit is a to
ken of no great chastite or good name / to be kno
wen of many / or be songen about in the cite in son
ges / or to be markedde or named by any notable
marke / as whyte / lame / gogle eyed / lyttell / great /
fat / maymed / or stuttyng / these ought nat to be
known abrode in a good woman. Why than saye
som / shuld we neuer walke out of our owne dores?
Shuld we euer lye at home: that were as though
we shuld lye in pryson. For so both some proude for
les take this sayenge / that desyre to se & to be sene.
May verily they shall go forth some tymes / if nede
require / and if they: father commaunde or they:
mother: but afoze she go forth at doze / let her pre
pare her mynde and stomake none other wise / than
if she went to fyght. Let her remembre / what she
shall here / what she shall se / and what her selfe shall
say. Let her considre with her selfe / that some thyng
shall chaunce on euery syde / that shall moue her
chastite and her good myde. Agaynst these bartes
of the deuyl slepyng on euery syde / let her take the
buckler of stomacke defeded with good exāples &
preceptes / & a fyrme purpose of chastite / & a mynd
euer bente towarde Chyste. And let her knowe /

R. iij.

that

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that she goth but to vanite / whiche leste she be ta-
ken with it / she had nede to prouyde wysely / & that
that she shall se forth abrode / is to be counted none
other thyng / but a shewe of the lyfe of the worlde:
by whose vices set before her eyes / she may lerne /
nat onely to kepe her selfe out of the contagiousnes /
but moze ouer to amende her owne fautes: and
that what houre so ever she turneth her selfe from
god vnto men / & hether she lyke them or be lyked
of them / she forsaketh Christe: and of Christis
spouse sodeynly becometh an adulterar. If she se
any goodnes / let her loue hit for Christe: if she se
any euill / let her flee hit for Christe: Let her take
hede neuer to garnyshe her selfe so / nor so go / nor
do / or speke so / that she be y deuylls snare to cha-
tise the men in. She shulde nat onely do none yll her
selfe / but as moche as she can / so behaue her selfe /
that she be none occasion vnto other of doyng yll:
orels shall she be a membre of the deuyll / whose in-
strument she is all redy / and nat Christis. They
saye / that the holy virgin our lady was so demure
and sadde / that if any man cast a wanton eie vpon
her / that foule beate was all quenched as though
a mā had cast a fyre brande in to the water. Nowe
whan she is appoynted with these thoughtes and
suche other / let her go forth with her mother if she
haue any / and haue leaue to go / if she haue no mo-
ther / let her go with some sadde woman / that is a
widowe / or a wyfe / or some good mayde of vertus
ous luyng / sobre of speche / & holy shamesfastnes.
Homerus writeth / that y chaste woman Penelope
dyd

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dyd come forth in to the company of her wothers/
but nat alone/ but with two honest maydes in her
company: and also her sonne Telemachus was a
monge them syttinge. And as saynt Hieronyme
commandeth, whan she goth forth abroad/ let her
nat beare her brestis and her necke bare/ but hyde
her face/ and with scanty an eye open to se her way
with all: Neither let her desire to se/ noz to be sene/
noz cast her eyes vnstable hither and thither: noz
be busye to knowe/ who dwelleth in this place/ or
in that/ whiche ought scantly to knowe her owne
neighbours. He wolde haue all hyd/ saue the eyes
to lede her y way. Noz I can nat se/ what honesty
or goodnes can be in shewing of the necke bare:
howe be hit that may be suffered/ but to bare the
breast and the pappes/ and betwene the shulders
on the backe/ and almost the shulders/ howe foule
a thyng is that/ as the comen sayeng is/ a blynde
man may espy/ whan those that se it/ some abhorre
the abhomynablenes: and somme wanton men/
seyng the parte of the body/ nat bled to be sene/
are set on fyre there with. Wherto were gloues or
depned/ but to hyde the handes/ that they shulde
nat appere/ except hit were in worke: We rede/
that the maides of the cite of Bilete were in suche
a rage in olde tyme/ that in diuers places they haue
ged theyr selves/ noz any remedy coude be founde
for that case/ there was commaunded vnder great
paynes/ that they shulde nat do hit/ they sette nat
by paynes/ noz in dede there is no payne sozer thā
dethe/ & as for y they wēt to on theyr owne mydes.
Chan

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Then were they watched and keppe / yet founde
they the meanes to dye for all theyr keepinge: than
at last there was a commaundement gyuen / that
whiche so euer kyled her selfe / shulde be drawen
naked and bare / through the market place of the
towne in the open day: and that payne only made
them a ferde: for they wolde nat be sene naked: no
nat whan they were deed. ¶ Incredible demure-
nes / & worthy to be spoken of / they that feared nat
dethe / the extremeste of all sorowe / yet dyde they
honestie in the deade body: and so was that rage
seased. And more ouer Nature her selfe / the wyle
mother of all thynges / prouideth for the honestie
of women. For a wonderous case, Pliny in his na-
turall historie wyrteth / that mennes bodies caste
in to the see / wyllyng by ryghte / and womens on
the bealy: so nature hath care and respecte to wo-
mens honesty. & yet they them selfe let nought there-
by. In goyng / let the woman neither walke ouer
fast / nor ouer slowly. Now whā she is in company
of people / let her shewe great sobrenes / both in cou-
tenaunce / and all the gesture of her body / whiche
thyng let her nat do of any pryde / or to make her
selfe the more comely / but of sobre and very chryste
mynde: nor let her nat beholde men moche: nor
thynke that they beholde her. Nowe if the men
syt a parte / and talke to gether beholdyng her / yet
let nat her thynke / that they talke of her / nor loke
at her. For some maydes and yonge women / that
haue gottē an oppinion of beautie and pretynes in
theyr selfe / wene that euery man loketh at them
only

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only & speke of them / and if any mā loke at them /
though it be but by chance / nothyng theynkyng
vpon them / yet wene they that they loke at they
beautie / and than they smile : and bycause they
wyl nat seme to laughe at that matter / they caste
forthe some cryspyl / that they thynke shulde make
folkes laughe. Al man may some tymes se. xx. spyt
tyng to gether / whom if a mā beholde them / they
wyl all laughe at ones / and say / they laughe at some
worde or dede of some of them selfe / whiche is nei
uer a whyt worth the laughyng : but y euery one
thynketh her selfe so wonderous fayre and goodly
to se and beholde : in whiche doyng they playnly
shewe their owne foly & lyghtnes. But the mayde
that wyl do after my counsaile / shal nat let by her
beautie / nor iudge her selfe fayre : nor laughe at for
lyf she or lewde wordes : nor shall reioyse to be mo
re looked vpon / and to be a talkyng stocke for yonge
men / whan she hath more cause to wepe for hit /
that the moost excellent goodnes / that she hath /
shulde be assauted by so many craftes and enmys /
and that her face both enflame yonge mēnes myn
des vnto foule & vnlawfull lustes / whom she kno
weth nat whether she can withstande or nat. And
for as moche as she be in hande with laughyng /
whiche is a sygne of a berpe lyghte and dissolute
mynde / let her le that she laughe nat vnmelurably.
For this I nede nat to byd her / that she shall nat
laughe agayne vnto yonge men / y laughe towarde
her / whiche none wyl do / but she that is nought /
or els a sole. Let her nat suffre to be plucked at / or
to be

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to be touched wantonly: let her chaunge her place/
or go away / & neede be: let her geue nothyng to no
man / nor take ought of any man. The wyse man
sayth: He y taketh a benefyt / selleth his libertie.
And ther is in France & Spayne a good sayeng. A
woma y gyueth a gyfte / gyueth her selfe: a woma
y taketh a gyfte / selleth her selfe. Therfore an ho-
nest woma shal nother gyue / nor take. Ful of talke
I wold nat haue her / no nat amōge maydes: for
as for amōge men to be full of bable / I maruayle
that some regarde shame so lytell / that they do nat
dispreise hit. That custome was confermed / as I
trowe / by the decree of the deuyl / that women
shulde be pseyed for talkyng eloquently and pōpti-
ly with men: and that by many houres to gether.
What I pray you / shuld an ignorant mayde talke
with a yonge man ignorant of goodnes / and coun-
nyng inough in noughtynes: What shulde fyre &
towe do to gether: What shulde they talke of so
longer: What: I am sure of Christe and our lady.
Nay / but rather by theyr communycation they
shall be incenced and kendled / and whether they
wyl or no / shalbe cōpelled to talke of theyr heate:
and suche they call women of courte / and I trowe
well / of suche courtes as be nowe a dapes / that be
euen the fathers of outragious vice / and the setis
of Satanas: Whiche nat onely a christen bodye
shall kepe them from / but also pagannes / if they
haue any witte or good mynde. But ye wyl para-
uenture saye / They be nat all nought. fyrste / I
can nat tel that: and though they be chaste of body /
yet

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yet be they vnchaste of mynde: and though they
be good of body, yet be they common in hart. Noz
they lacke nothyng to make them nought / but a
good and conuenient occasion / bicause they be euer
in the eyes & company of many folkes. But wher
to shulde I dispute with these folkes: What good
man wyll allowe this: O? who wyll lyke hit / but
suche as neuer knewe so moche as a shadowe of
honestie: Whiche wolde if they coude bypunge hit
to passe / haue all womē nought / that they myght
the more easlye fulfyll thei vnstatyable lustes:
Whiche be them selfe drowned bype to bothe the
eares in vice / vnhappynges / and vnthyrftynes /
that they can neither se they owne vice / noz other
menne. I wylle let them put of that cursed darkes
nes / where with they be ouer layden: and than
shall we beleue they iudgements of vertue. As
for a yonge woman and a yonge man / to talke of
loue in a corner, is nat mete / though they were bre
therne and systerne. There maye be reherled ma
ny olde examples and newe bothe / of vices that
haue be done amonge bretherne and systerne / ha
uyng occasion and tyme secrete. So Amon sonne
of kynge David / deflowred his owne syster Tha
mar: so Caunus lay by his syster Byblis. Saynt
Augustyne wolde neuer dwelle with his syster in
house: He sayde hit was nought to se a woman /
wozle to speke with her / and wozst of all to touche
her. Dion an holy abbot / hadde a syster soze sycke /
whiche whā he was desyred to go speke with her /
oz she died / he closed by his eyes and was led of an

D. ii.

other

*Simon King
David
in 1 Kings
14: 4
Egmont
14: 4*

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other body vnto her chābre / and talked with her /
and so departed away. Neither I wolde nat haue
betherne to playe with they: sisters / nor knyng
men with they: nere knyng women / be they neuer
so good / & chaste / & continent: neither to kysse them /
nor groope / nor plucke at them. What shulde that
serue for / but to tye them and prepare redy for
suche as be moze lewde: that if they desyre anye
vnhoneste thyng / the women sette in heate there
with / shall thynke on suche thynges as shulde tou-
che they: chastite. Nor in a great courte I wolde
they shulde nat cipe in to corners. What wolde
they say there / that other folkes may nat heare:
if they purpose to speake of that / that is pure and
chaste. Neyther I wolde there shulde be many
wordes betwene yonge men and maydes / though
folkes be by / excepte they be so pure and honeste /
that no suspecte of yll can come of them. For some
men be so crafty in noughtyness / & can wrappe in
darke sentence they: myndes in suche wyse / that
they maye yet be vnderstanden of her what they
meane / by that they speake vnto her: and yet shall
the double sence cause / that they may denye that
they ment so / and blame her for wronge takynge
they: wordes and vnderstandynge them in euyl
sence / whiche they spake for no harme: and than
they let moche by their owne witte: whan they be
counyng in these craftes / though they be deuoyde
of al goodnes / but able & counyng inough to do yll:
whiche thyng dothe nat proue any great wytte
but an exercise in noughtyness: whiche as Senec
sayth

sayth / is worse / and more foule / than is a dull and
suggylle wytte. For wytte is nat to be rekened
in subtilties and deceptes / except we wyl reken de
uylles more wyse than angelles : but one good an
gell is more wise than all þe deuylles in hell. At fewe
wordes / hit is good to haue very lyttell or nought
to do with men / and speke very fewe wordes with
them / and those full of sobrenes / honestie / and wy
sedome : nor thou shalt nat therof be rekened the
more mooue and sole / but the more wyse. And if
iudgement shulde be gguen of thy disposition / I
had leauer yll folkes shulde reken the rude / than
good folkes hadde. Tell me howe moche redeste
thou in all the historie of the gospels / that our lady
euer spake. The angell cometh in vnto her : & she
synnysshed the matter with fewe wordes / and those
wise and sad / and also holy : She goth for to se Eli
sabeth / & speketh to þe pryse of god : She byþgeth
forth a sonne / whiche is god : She is lauded of þe
angelles / worshypped of the hynde menne / and
holdethe her peace / gatherynge and kepyng in
her remembraunce all theyr sayenges. She was
honoured of the wyse men of the east / that came
thither a great waye : and what doste thou rede /
that euer she spake. Some other pauenture wolde
haue asked of theyr countrey / of theyr treasure /
of theyr lernynge / or of the sterre : but she / as be
came a yonge mayde / spake neuer a worde. She
offereth her sonne in the temple / and whan Sy
meon prophesied of hym / an other wolde haue
asked some moo thynges / or elles the reason and

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maner of those that be tolde. The olde man tour-
ned his sayenge vnto the mayde / speakyng of her
sonne: Lowe he is put for a falle and a rysyng as
gayne of many in Israell / & a syng / ayens whom
there shall be speakyng / and a sworde shall cut thy
harte / vnto the ende that the thoughtes of many
hartes in Israell may be opened. Some other wo-
man wolde haue asked / whan / howe / and where
hit shulde haue bene: but we rede nat. that she said
any thyng. She lost her dearest sonne at Hieru-
salem: and whan she had sought hym thre dayes /
and at the laste founde hym / howe many wordes
sayde she to hym: Sonne / why haste thou serued
vs so: Lo thy father and I sought the carefully.
After that whan she was of more age / at a maye
age / she sayd no more but this: Sonne they haue
no wyne. And at the crosse she was clene dumme:
she asked neuer a whytte of her sonne / neyther
with whom he wolde leaue her / nor what he wold
commaunde her to do / whan he dyed: for she had
nat lerned to prattle amonge folkes. All maydes /
& al womē folowe you her: for she was but of fewe
wordes: but wonderous wise. Theano Metapontina
a poet / and a mayde excellent counnyng / re-
kened / that silence was the nobleste ornament of
a woman. And Sophocles is of the same opini-
on: for with silence bothe wysedome and chastite
be sweetely poudered. Thou art none attourney of
lawe good doughter / nor pleadeste nat in courte /
that thou shalte nede to quaple eyther thyn owne /
or thy clentes matter / except thou speake. Holde
thou

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thou thy peace as boldly as other speake in court:
and so shalte thou better defende the matter of thy
chastyte / whiche afore iuste iudges shall be stron-
ger with silence than with speche. We rede in histo-
ries / that a childe was ones brought in to the com-
men place of the cytie at Rome / vpon a matter of
chastite / and with holdyng downe his eyes / on the
grounde / and styllle silence / defended his matter
better than he shulde haue done with longe orati-
ons of orators. But nowe to speke of women / saint
Susan excused her selfe of the cryme of adulterye
with silence / and nat with wordes. Nowe lette vs
here saint Ambrose. The holy womā Susan helde
her peace / and ouer came her enemyes: for she de-
fended nat her selfe with reasonyng of wordes / nor
with speche of any atturney / but the holy woman
her selfe holdynge her tonge / her chastite spake for
her. Also in the booke of virgins he sayth on this
wyse: I hadde leauer a mayde shulde loue to lytle
talke than to moche: for if women be commaun-
ded to holde theyr peace of holy matters in þe chur-
che / & aske theyr husbandes at home / what shulde
maydes do / suppose you / that whyle / in whome
shamefastnes garnyssheth theyr age / and stylnes
comendeth theyr shamefastnes: Nor she shall nat
onely amonge men behaue her selfe so / but also a-
monge women / moderate and lytel speche shall be-
comme her / and nat shyllle / nor presumptuous / or
signe of a mans stomacke / nor ioyned with othes:
whiche thyng whan hit is vncomey in men / hit
must nedes be in women abominable: nor vse her
voyce

92.
boyce to be feate and nyce / noꝛ set her countenance
to cruchte and frownyng / noꝛ ouer sad and soꝛow
full / oꝛ dysdaynyshly / noꝛ dyuersely / noꝛ full of ples
sance / oꝛ ouer cherefull / oꝛ vnstable / oꝛ wandyrng /
oꝛ dissolute / shewyng tokens of a mynde there bnt
to accoꝛdyng. Some be so shute mynded / that as
monge theyꝛ companions they babble out all at
large / both theyꝛ owne matters and other folkes /
noꝛ haue no regarde what they say / but what so e
uer cometh on theyꝛ toungeꝛ ende : and therof co
meth a fantasy to lye, whan they lacke trowth : and
hereof ryseth the fable by them / that of one raupn
made an hundred / and of one man slayne / a thous
sande / and of a meane dogge / one moꝛe thā an E
lyphat of ynde : in so moche that now no man
can fynde woꝛdes to repꝛehende that inoꝛdinate &
shamfull thynge with al accoꝛdyngly. Euery body
taketh the matter with myꝛth and spoꝛte / who so
can tell a thynge the moost shamefull, some babble
bycause they thynke theyꝛ selfe they can no good /
with out they talke / oꝛ elles that they be nat halfe
frendely without they pꝛatle out all secretes they
can vnto other / though hit be ryght ieoperdous.
Wherfoꝛe many wyle men toke occasion of that / to
gyue pꝛeceptes / that men shulde neuer comynytte
their counsaile vnto women / neither to his syster /
his mother noꝛ his wyfe / but this is but a vice of
some / and nat of the holle kynde as hath appered
by example of dyuerse / as that woman of wythas
goꝛas schole and secte / that byt of her owne tonge,
and spytte out in the face of the tyꝛant / that dydde
tourment

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turment her / lest she shulde be compelled of necessi-
te to telle that she wolde nat. I lette passe here the
women of Mylere / whiche kepte theyr husban-
des counsaile at Mylere many a day / so longe as
was necessary. Tacitus writeth / that Epicaris
by cause she was of counsaile of the treason that
Diso wente about / was commaunded to be haled
with turmetes / to cause her for to shewe. The first
day she was attasted with beatynge and fyre / and
that the more greuously / by cause the turmetours
were angrye / that a woman shulde set them at so
lyghte: yet for all that she was nat ones moued /
nor wolde nat confesse that she knewe any thyng.
The nexte daye she was broughte vnto the same
paynes agayne / and was caried vppon in a chayre /
because her bones were so haled in sunder / that she
coude nat stande / and there she toke a towell / that
was tyed about her breast / and fastened hit to the
toppe of the chayre in maner of a snare / and putte
in her necke / and there hanged by hit with all the
weight of her body / and wronge out that lytle lytle
that she had. We rede in the histories of the Aethi-
opienses / that the concubine of Aristogiton / whiche
the banished Disistotes children / called Leena
by name / when she was haled vpon tourmentes /
to shewe where her louer was / she suffered al thyng
syll and patiently. If that harlottes and noughty
women dyd thus / what shulde we suppose good
women wolde do: Let nat the mayde be ouer bus-
sye in a nother bodys house / neither ruffle vp and
serche euery corner: nor desyre to haue or knowe
more

more than folkes wpll thewe of thep: othe good
 wpll. Noz letre her nat skolde and chpde for the as
 brode/ neither for small matters/ noz though he hit
 were for great possessions: it is better to abyde the
 losse of her goodes/ than of her good name/ & ho-
 nestie/ and her shamesfastnes/ whiche thynges she
 ought to haue in moost prync. As for feastes/ great
 dyners/ and bankettes/ I wote nat what pzecep-
 tes to gyue chrysten folkes concernyng them/ in þ
 custome þ now is worse than amonge pagans: in
 so moche that he shall be rekened madde/ that wpll
 nat suffice hym selfe to be taken and drawen with
 chuse of the worlde, but wpll withstande suche mul-
 titude of people hym selfe alone/ or els with verpe
 fewe moe. Therefore lette the woman gyue an eare
 vnto the pagane Quide/ by cause she wpll nat re-
 gard a chryste mans wordes: for he in geuyng thole
 vnto chryste rules of louyng/ speketh of these comen
 resortynges vnto playes & feastes in this maner:
 They come to se/ and eke for to be sene/
 Full moche chastite quapled there hath ben.
 Juuenall the poet/ in his boke called Satyrz
 sayth/ that no wyues/ that lyst content and please
 sadde and honest men/ wpll be founde or sene at ro-
 men playes/ dauntynges/ or other great resorte of
 people. Quid sayth/ that feastes and bankettes be
 the instrumentes and armour of Venus and Cus-
 pide. And to say good sothe/ what garde of chastite
 can there be/ where the mayde is desyred with
 so many eyes/ wher so many faces loketh vpon her/
 and agayne she vpon so many: She must needs
 fyre

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fye some / and her selfe also be fyled agayne / and
she be nat a stone. Above ouer there is layde great
nourpishment vnto that heate / by the reason of
meate and drynke of the feaste / and talkynge / tou-
chyng / gropyng / and pluckyng / and many other
wanton poyntes / wher vnto that unbuddled Bac-
chus gyueth lybertie and boldnes. What mynde
canne be pure and holle amonge al this geare / and
nat spotted with any thoughte of luste. The folys
the people weneth a yonge woman doth no synne /
excepte she lye with a mā in dede. Than thou that
arte christened by the gospell of Christe / howe dost
este thou here or rede the wordes of Christe in the
gospell / where he sayeth : Thou shalt gyue a couste
in the day of iudgement for euery idell worde that
thou spekest. Howe than amonge yonge men and
yonge womē in resortynge & drynkynges / howe
many wordes fly to and fro / nat onely idle / but also
ieperdous. And also where he saythe : Who so los-
keth vpon another mannes wyfe / and desyret to
haue her / he hath comitted adultery all redy with
her in his harte : suppose you nat / that this was
mente as well by the woman / beholdynge a man.
And to be bryefe / thou arte nat christened / nor spy-
rituall / but a pagane and carnall / if thou dost nat
belue that thou hast a sprynge of ingratiounes
with in the : And that he forceth nat / what the
mynde be / but the bodye. I dare be bolde to say /
that fewe yonge men / after they begyn to waxe
toward womāns state / come from chastis / and ban-
kettes / and resorte of men with safe myndes. But

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Some be taken with eloquence / some with delyue-
raunce of body / some with one propertie / and some
with other : whiche a ponge woman shall fynde in
a great multitude of men / set lyke nettes. And hit
is an hard thyng to scape vncought with those
thynges / where vnto she is some thyng inclined al-
redy. Howe moche were hit better nat to loue this
leopedy / than to perperlye in hit / as the wyse man
sayth: Verily my myde is / and I trowe Christis
too / that maydes shulde be kepte at home / and nat
go abroad / excepte hit be to here masse / and that
well couered / lest they eyther gye or take occasi-
on of snarynge. A christen mayde oughte to haue
nothyng to do with weddyng feastis / bankettes /
and reioynges of men. Finally / what myne opi-
nion is / concernyng ponge womē / pou may knowe
by this / that I wolde nat haue yonge boyes brought
vnto feastis / both be cause hit hurteth the strenght
and the helthe of the chyld / in his tyme of grow-
yng : and by cause that feastis be the sprynges
of great and manye vices / be they neuer so sobre
and moderate. They shal se there many vncle-
myly thynges / and leerne moche noughtynesse / e-
uen amonge aged men / though they be right wyse.
Whete to shulde I save amonge women and men /
whereafter they / myndes be inflamed bothe in-
warde & outwardly vnto foule luste / be they neuer
so well kepte vnder / yet wyl they thew them selfe
foule and outrageously : nor wyl be brydled in / nor
obey they / gouernour. What than wyl they do / if
they be prouoked forwardis. Than in dede there
wyl

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wyl be neyther rule nor measure / nor any respecte
of honestye.

Of daunsinge. The. xiii. Chap.

NOwe let vs speake of that thyng /
whiche some maydes do nothyng more
gladly / and be taught also with great dylgence / of
bothe father and mother / that is to daunce coun-
nyngly. I wyl make no mention here of the olde
ble of mastynge / whiche both Plato and many of
the stoicke philosophers sayd was hollesome for ho-
neste mennes sonnes : and Cicero and Quintilian
called necessarye for an oratour. Whiche was no
thyng but a certayne infourmpng of gesture / and
mouyng of the body / to set and moue all in comly
ordre / whiche crafte nowe / as manye other be / is
cleane out of ble. I wyl intreat of this daunsyng.
that nowe a dayes is moche bled / whiche manye
of the Grekes preysed / as they dydde manye moo-
thynges / some folysh / and some also splyth : whi-
che y sage people of Rome refused : nor we rede nat
that euer any of those sad matrones bled daunsyng.
Salust wyrteth / that one Sempornia / dyd bothe
syng and daunce more counnyngly / than was ne-
cessarye for a good woman. Also Cicero / defendyng
Muren agaynst Cato / whiche had layde vnto his
charge / that he had bled daunsyng in Asia / where
he was gouernour for a season / whiche dede was
so dissalowable / that he durste nat defende hit for
well done / but styffly denyed / sayenge more ouer /

Id.iii.

that

that neuer sobre man daunsed / excepte he were
madde: neither beyng alone, neither at an honest
and measurable banket. Feastynges out of tyme/
and pleasant sport is / and delicate pastime byng
euer daisynge in the last ende: So that daunsynge
muste nedes be the extreme of all vices. But we
nowe in christiane countreys haue scholes of daisi-
synge / howe be hit y is no wondre / seynge also we
haue houses of baudy / so moche the pagans were
better and moze sadde than we be: noz they neuer
knewe this newe fashyon of daunsynge of ours /
so vnrasonable / and fulle of shakynge and brags-
gynge / and vnclenly handlynges / gropynges, and
kysynges: and a very kedyng of leachery. Wher-
to serueth all that bassynge / as hit were pydgyns
the byrdes of Venus: In olde tyme kysynge was
nat bled / but amonge kyns folke: nowe is hit a com-
mon thyng in Englande and France. If they do
hit bycause of Baptisme / that they may seme all
as byrtherne and sylsterne / I pzeple the entent / if
other wyle / I se nat where vnto hit petteyneth to
vse so moche kysynge / as though that loue and
charite coude none other way stande betwene men
and women. Without this were theyz purpose / to
stere by theyz bodily lustis in suche colde countreys.
Merily me thynketh hit is a foule and a rude ma-
ner. But nowe to speke of daunsynge: what good
dothe all that daunsynge of yonge women / holden
bpye on mennes armes / that they may hoppe the
hygher: what meaneth that shakynge vnto myds-
nyght / & neuer wepe / whiche if they were desyred
to go

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to go but to the nexte churchē / they were nat able /
excepte they were carped on horse backe : or in a
charette : Who wolde nat thynke them out of their
wyttes : I remembre / that I harde vpon a tyme
saye / that there were certayne men brought out of
a farre countrey into our partes of the worlde / whē
they sawe women daunce / they rounne
away wonderfylle afrayde / cryenge out / that they
thoughte the women were taken with an vnked
kynde of fransy. And to say good sothe / who wolde
nat reke women frantypke / whan they daunce /
if he had neuer sene women daunce before : And it
is a worlde to se how demurely and sadly some syt /
beholdyng them that daunce / & with what gesturē /
pale / and mouynge of the bodye / and with what
sobbe footynge some of them daunce. Wherin als
so a man may spy a great parte of their folie : that
go aboute to handle suche a folyshē thyng so sadly :
neyther se them selfe haue a matter in hande with
out any wylsome / neyther any thyng worthe /
but as Cicero sayth a companion of vices. What
holy woman dyd we euer rede of / y was a dauser.
O what woman nowe adayes / y is sad and wylse.
Wyll be knowen to fyll of daunsynge / & wyll nat re-
fuse it if she be desyred to daunce : For they knowe
wel enough / it is a folyshē thyng / or els they wolde
do hit of theyr owne courage. But they wyll nat
be gladde to come where daunsynge is. For what
chastite of bodye and mynde can be there / where
they shall se so many mens bodyes / and haue theyr
myndes entyled by the wyndowes of theyr eyes /
and

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and by the means of the moſte ſubtyll artifice &
deuyl. There is alſo a certeine ſayenge of an holy
man / that he had leaue plowe and dygge vpon
the holy day / than daunce. Saynt Ambroſe wy-
teth vnto his ſyſter / ſayeng in this wyſe: Wythe
ought to be in a clere conſcience / and a good mynde /
and nat in ſpyled bankettes / and weddyng fea-
ſtis full of mynſtrells. For there ſhamelaſſnes is
ill deſerued / and vnleſſe abuſion ſuſpected: where
the laſte ende of pleaſure is daunſyng: from whi-
che I deſpyre all birgins of god to kepe them ſelfe.
For no man (as a certeine wyſe man of the pagans
ſaith) daunſeth / if he be ſober / excepte he be madde.
Nowe than / if that either drunkenneſſe or madneſſe
be rekened to be the cauſe of daunſyng / amonge
the pagans / what than ſhulde we counte to be con-
maunded in the holy ſcripture: where we rede that
Saynte Iohan the Baptiſte / the meſſenger of
Chriſte was put to deſth at the pleaſure of a daun-
ſyng wenche: By the whiche thyng we maye
take example / that this vnlaſſe paſtime of daun-
ſyng hath bene cauſe of moze hurte / than þe fran-
ſy of robbers and murtherers. This deadly feaſte
was prepared with a kyngly largelle and exceſſe /
and watche layde whan company was at the moſt /
and than the daughter / whiche was hydde vpon
foze in ſecrete / brought forth to daunce befoze the
people. What coulde the daughter lerne moze of
her mother / whiche was an harlotte / but to leaſe
her honeſtie. For nothynge inclineth folke moze to
bodily luſte / than by vncomey mouyng & geſture /
to ſhewe

to shewe the operation of these parties / whiche e-
ther Nature hath hyd secretly / or good maner and
nourture hath couered: or to playe castis with her
eies / or shake þ necke / or i wyngge her heare. Where
fore they muste nedes fall in to offence agaynst the
maiestie of god. For what honestie canne be kepte
there / where daunsynge is: So than the kyng de-
lyted with that pastime, bad her aske what so euer
she wolde. This is saynt Ambrose sayeng.

Of lounge. The. xiiii. Chaptre.

Louge is bredde by reason of compa-
ny and communycation with men: for as
monge pleasures / feastis / laughynge / daunsynge /
and volupties / is the kyngedome of Venus and
Cupide: And with these thynges folkes myndes
be entysled and snared / and specially the womens /
on whom pleasure hath sorest dominion. O myse-
rable yonge woman / carefull mayste thou be / if
thou departe out of that companye entangled all
redy / howe moche better had it ben for the to haue
bydden at home / and rather to haue broke a legge
of thy body / than a legge of thy mynde: Howe be
hit pet I wyl go aboute to fynde a remedy to saue
the from takynge / if thou be bntaken: and if thou
be taken / that thou mayste scape out agayne. I
wyl lette passe here / that hath be sayd by philoso-
phers / and all holy and wyse men agaynst Cupys
des loue: no: I wyl nat reherse the wpytynge of
those / whiche seme to haue preysed loue pourpos-
sely

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sely. But they / whom I spake of here afore / what
araylynge do they make of loue / callynge hym ty-
ran / myscheuous / cruell / harde / vnkynde / foule /
vngacious / cursed / wycked / & causer of mooste vn-
happynes. Saynt Hieronyme sayth of loue in this
maner / After thopinion of Aristotel & Plutarche :
Loue of the beautie is a forgetting of reason / and
the nexte thyng vnto fransy / a foule vice / and an
vnmannerly for an holle mynde / it troubleth all the
wyttes / hit breaketh and abateth hygh and noble
stomackes / and draweth them downe from y stu-
dye and thyng of high and excellent thynges /
vnto lowe and vile / and causeth them to be full of
groung / & cōplaynyng / to be angry / hasty / foole /
hardy / strayte in rulyng / fulle of vile and seruile
flatteryng / vnmete for euery thyng / and at the
laste vnmete for the loue hit selfe. For whan they
bourne so wout measure in desyre to optayne theyr
purpose / they lose the mooste parte of theyr tyme /
in suspiciounes / mournyng / wepyng / waylynge /
syghynge / and complaynyng : where with they
make them selfe hated / and in cōclusion hate theyr
owne selfe. Thus saith saynt Hieronime. Who can
nowe expresse with wordes / howe moche periury /
what disceytes / what murder / what slaughter /
what destruction of cites / of countreys / and nati-
ons / this loue hath caused : What nedeth me to re-
herse here y destruction of Troy made for Helayne :
or to tell what great multitude of people was ther
slayne : or of y great warre betwene y Lacedemōis
as & Decemās / for the maydes take away : or the
holle

be nat enfecte all redye with the venome of this
serpent, call ofte vnto remembrance this lytell berse:
Loue may be taken vp at ones pleasure/
but nat layde away/

Therefore hit is in thy power to loue or leaue be-
fore thou falle in to hit. But after thou be ones in/
than art thou nat in thyn owne power / but vnder
hit / neyther thou canst nat rydde the therof whan
thou woldest. Who wolde be glad to receyue home
suche a guest: Who wyl nat kepe hy away fro his
house? For loue fyist of all troubleth and tosseeth al
thyng vppeset downe at his luste / that hym selfe
may beare the more outragious rule, and confoun-
deth and blyndeth y witte and reason / that it shall
nat se and knowe what is done with in / but suffre
it selfe to be holly ledde and drawen at loues plea-
sure. This cruell venome that so robberthe vs of
our syghte / and draweth vs ouer a thousande ro-
kes and hylles / and many tymes throweth vs in
suche a dounagian / from whēce we can neuer scape
out. There is no dede so vngyratious / so cruell / so
outragious / or so straunge / that we wyl nat do to
obey loue. Disceyue frendes, kyll kyns folke / sle fa-
ther and mother / murder chylde / whom her
selfe hath borne, all these be but cryfylls for loues
pleasure: neither it is rekened any great greuous
acte to destroy vtterly thep; countrey / to perpyllhe
an holle realme / or rydde vp all mankynde. What
remembraunce can here be of holynes / of vertue /
iustice / god / of deuotion / or good mynde / all is but
sapes / yea and synally thyn owne helth for gotten.

Wher/

Wherfore/ who so is safe inoughe/ and consydereth
these thynges/ and doth nat his diligence neuer to
come in to this rage and franke / is worthy to be
kepte ther in / no; neuer to fynde ende o; measure
of that iuell/ but to be beryed bothe daye and nyght
with the fyre brande of Cupide: neyther to take
meate/ no; slepe/ no; se/ no; reste/ neyther to haue
any ble belongynge vnto mankynde. This affe-
ction of loue taketh wonders so; the myndes of
all folkes/ and specially of women: Wherfore they
had nede to take the moze hede/ leest hit steale in v-
pon them. For hit cometh commonly at vnware v-
pon suche as wyll take no laboure to auoyde hit/
whan they be in the danger and occasions therof/
no; care what mynde come/ but receyue hit whan
hit cometh/ as a swete and a pleasant thyng: nat
knowynge what and howe perillous a payson/ ly-
eth hydde vnder that pleasant face. Therfore they
shulde specially withstāde the fy;st occasions: whi-
che thyng Diuide the maister of loue consayleth/
and as the p;rophete in the psalme dothe teache:
Suffre nat those chyldren of Babylon to growe
vp/ but knocke them vpo a stone/ and breake them
on the harde firmamēt of religion/ that is Christ/
whiche in the cantykels gyueth warnynge vnto
virgins/ sayenge: Take ye the yange foxes/ whi-
che marre your vns. And he comandeth to take
them the moze diligently/ if the vns shewe all re-
dy flowers of good frute. For loue by lōge space
waxeth more/ & gethereth strenght as many other
thynges do: For Duid sayth no; in the psalme

R. iij.

I haue

I haue sene a wounde / that in the begynnyng
 Mought easily haue be brought to healyng
 Whiche by delay and continuance
 Hath after growen vnto more greuance.

Give none eare vnto the louer / no more thanne
 thou woldeste do. vnto an inchaunteur or a soze-
 rer: for he cometh pleasantly and flatteryng / syt
 prayng the mayde / shewyng her howe he is
 taken with the loue of her beaurie / & that he must
 be deed for her loue: for these louers knowe well i-
 nough, the bayne glorious myndes of many, whi-
 che haue a great deelyte in theyr owne pryces /
 wherewith they be caught lyke as the Wyder bes-
 geth the byrdes. He calleth the sayre / propre /
 wytt wellspoken / and of gentyll bloude: wherof
 parauenture thou arte nothyng at all: and thou
 lyke a foole arte glad to here those lyes / and wene
 that thou doste seme so in dede / whan thou arte
 neuer a whytte so. But put case thou doste seme
 so / loke whether he calle the wyse and honest / whi-
 che if he do nat all thy pryce is nought: and if he
 do / what maye he hope to gette of the? For if he
 hope to optayne his purpose therby / than hath he
 belyed the. Howe hath he thā hādled his matt: He
 sayth he is taken with thy properties: what than-
 and sayth he shall dye / excepte he maye haue the
 yea there is the cause of his complaynt. Therfore
 beware thou / lest thy selfe be taken also with his
 wordes / and peryshe as well as he. He sayth he
 shall dye for the yea and that he dyth euē straight
 waye. Beleuest thou that? A foole / let hym shewe
 the /

the howe many haue dyed for loue / amōge so ma-
ny thousandes as haue bene louers. Loue dothe
payne some tymes but it neuer sleeth. O: though
he dyd dye for the / yet it were better for the let hym
peryshe / than be perysched thy selfe: and that one
shulde peryshe than twayne. I nede nat to reherse
here / the common songe of louers / whiche they
syng onely to disceyue / whan they haue many ty-
mes nat one droppe of loue towarde her. For if he
had ones fulfilled his appetite of the / than wolde
he shewe howe moche he loued the. If he hadde lo-
ued thy good vertues & mynde / as longe as thou
haddest lyued / he wolde neuer haue ben full or wes-
ry of the. But nowe bycause he loued but only thy
body, and the shorte pleasure therof / therfore whan
the body decayeth / his loue also hanyssheth away,
and he fylled and faciate with pleasure, lotheth the
plentie. There be nat a fewe examples therof: nei-
ther we nede nat to fetch them of the olde worlde.
For there is none so ignozant / but he hathe harde
tell / and seen thousandes of men / whiche whan
they had abused yonge women for a season / haue
caste them vp in to some stewes / bycause they ne-
uer loued them in dede. And many that haue lo-
ued very feruently / haue ben tourned at y last from
hotte loue vnto mortall hate / and haue kylde their
loues / or cutte theyr throttes. There is no cytie /
wherin those thynges be nat harde dayly. Where-
fore I wonder moche of the folp of yonge women:
whiche wyllyngly drowne them selfe in y great see
of wretchednesse. Whereof come so many stewes /
and

and so many harlottis / yea that haue bene comen
 of honeste kynne: What is the cause / that so ma-
 ny ponge women lye pockye / and scabbed / in spyt-
 tels / and lazer houses / and that ponge women:
 What is the cause that so manye go a beggynge /
 pale and specke / but these meanes: Wherfore if no
 regarde of vertue / no regarde of goodnes and ho-
 nestie may moue the / if none actis of holy virgins
 may reuoke the / at leest wyle lette these miserable
 chancis of ponge women tourne the / whiche dout-
 lesse shall yght bpō the / if thou folowe on the same
 waye that they haue gone before. For the louer
 wyl disceiue the / either bycause hit is his custome
 to disceiue / or bycause that is the rewarde of this
 fylthy loue / or elles bycause the pleasure lothed by
 the reason of abundaunce / moueth hym so to do.
 Here vnto many thynges shall pofyte / that haue
 bene tolde in the place / where I haue intreated of
 the keepynge and sauynge of chastite: as that good
 fare of meate and drynke / do nat kende & noz ythe
 loue / neyther also ydelnes / noz ouer moche keepynge
 of company with men. Lucian the rhetorician en-
 duceth Venus as kynge her sonne Cupide / what is
 the cause / that whan he woundeth with his darte
 of loue / both Iuppiter / Neptune / Appollo / Iuno /
 yea and her selfe to his owne mother / and fynally
 all the goddis / yet dothe he nat ones meddell with
 Dallas / Diane / and the Mulsis: Where vnto he
 answereth: Dallas sayth he: threteth me / whan
 I come towarde her / and resysteth and withstan-
 deth the occasions. Nowe the Mulsis be ful of ver-
 tuous

tuous reuerence, and euer occupied with some bet-
tuous labour: and so they kepe them out of loue
with theyr study. And Dian runneth about in the
woodes and desertes / and so she can nat loue / by
cause she fleeth compaignie. For moche of loue cre-
peth in by the bodily senses: whiche after nour-
rished with in tender myndes and thoughtes /
groweth vnto more. But parauenture the mayde
is caught all redy / than must we seke a remedy for
the wounde / afoze it constrain her to do that thyng /
whiche shall cause her euer lastyng repentance.
First thou mayst be so / that thou hast wytyng-
ly thowen thy selfe in to that dounyng. For those
folkes oughte to be taken hede vnto / that saye / hit
lyeth nat in theyr owne power / to eschewe loue.
For so saye some / whiche excuse theyr owne vyce
with necessity: as though they had done it agaynst
theyr wyll. For they that so say seme to knowe the
power and nature of loue. Also remembre this ly-
tell verse: Loue can nat be thrust out / but hit may
crepe out. Wherby we maye perceyue / that loue
neither breaketh in violently / nor can be caste out
violently. But lyke wyse as hit hath by lytell and
lytell crept in / so by lytell and lytell hit may be put
awaye agayne. Therfore let nat thy mynde wand-
re. For if it be nat kepte / it wyll runne thither of
hit owne accorde. Some tyme consyder thy selfe /
howe many thynges thou haste done foolysshelye /
blyndly / and without wytte / byayne / or reason / by
the meanes of loue: And howe moche good tyme
thou hast losse in it / with vnprofitable and foly she-
cates /

cares / and lost the occasions of many good dedes.
 Remembre also howe thou haste bourned / howe
 many thynges thou haste thought / sayd / yea and
 done / parte folysh / parte madde / yea and some un-
 gracious. Remembre in to what mysery thou cal-
 test thy selfe lyke a blynde body : and what a beny-
 fit agayne thou haste opteyned / that haste recou-
 red thy syght / and a purpose and wyll to come
 vnto better mynde agayne : whiche thyng thou
 mayste reken to be a great gyfte of god / and thy
 selfe to be moche bounde to hym for hit. Therfore
 sette thy selfe vnto some worke / and kepe thy selfe
 from the syghte and herynge of the parson / that
 thou loueddest : and if he come by chance in to thy
 thought / turne thy mynde some other way / either
 with redyng or prayeng / or some good communis-
 cation / or some honest songe / or studyenge of some
 mery matter : so that it be cleane and honest. And if
 he / whom thou louest / haue any faute or vice / call
 that ofte vnto remembraunce / and nat what vertue
 and goodnes he hath : for there is no bodye
 lyuynge but he hath some thyng / that may be dis-
 preysed : therfore lette that be had fyrst in remem-
 braunce and consydre this / that great vices lye of-
 ten hydde vnder the coloure of vertue / and many
 perillous thynges cloked vnder an honest face out-
 warde. Beautie makethe folkes proude and dis-
 daynous : noble byrthe maketh them stately : ry-
 ches / intollerable : strength of body cruell. Ther-
 fore cōsydye in thy mynde / nat what he hath sayd /
 what hath lyked the / but what he hath spokē / that
 hath

hath byslykedde the: as if he hath epyther done or
 sayde ought pcuryshepe / folyshely / foule / horrible /
 abomynable / lewedly / vnthyslyly / madly / vn-
 gratiouly: and by that that cometh forth / make
 coniecture / what lyeth hydde secretly and closely
 with in. For there is no bodye / but he hydeh his
 faute as moche as he can / and sheweth his vertue
 vnto the vttermost / & so the vertue appereth more
 than hit is / and the vice lesse. Moze ouer we be dis-
 ceued with the nere similitudes of vices and ver-
 tues / whan euery man laboureth to some better tha
 he is / and we vnwysely / and after the common o-
 pinion csteeme vertues / callinge hym liberall that
 is a wastler / and hym bolde / that is foolhardye /
 and eloquent / that is a great babler / and wyty /
 that is inconstant / where with yonge women be
 ofte disceued / whan they can nat perceyue the sor-
 the / and iuge the man by that / whiche outwardly
 appereth: Neither any man goth to his loue / but
 he setteth hym selfe forth with all his best propre-
 ties / that he may seme to lacke nothyng / that any
 man ought to haue: & by that means discepueth
 folyshe yonge women / hydynge great vices / vnder
 a thyn colour of vertue / as byders hyde the lyme
 with meate / and fyshers the hoke with the bayte.
 This a yonge woman ought to consyder / bfore it
 be to late to repent / lest she begyne to wape wyse /
 whan it shal nothyng auayle. And if thou be lene
 gotten out of loue / and healed / and hast recovered
 thy syght agayne / than shalt thou se / howe moche
 thou arte bounde vnto god / that hath taken the

13. 14.

out of

116
out of thy madnes / and restored þ vnto thy wytte.
For what vertuous christe woman / or els pagan /
of any witte or honestie / loued euer any other than
her husbnde. Therfore thou shalt neither desyre
thy selfe to be louedde in this wyse / neyther by vni-
gracious craftes inflame the myndes of men / the
whiche fyre shall retourne agayne vnto thy selfe.
Many women reioyse to haue louers / whose hat-
tes they may bouerne & inflame purposely. O thou
vni-gracious woman / seest thou nat / howe thou
byngest hym in to the possession of the deuyl with
thy craft / whither thy selfe shall go also / there to
receyue thy mede / where ye shall both burne. be for
beyng overcome of the deuyl / and thou for ouer-
commynge hym for the deuyl / ye shall bothe be
payde your wages. For the apostle sayth: The
wage of synne is deathe.

Howe a mayden ought to loue.

The. x. Chapter.

And yet I wold nat a mayd shuld
clerely be without loue / for mankynde sei-
meth to be made and shapen vnto loue / to thentet /
they maye be coupled to gether in charite / and nat
with this carnall and fylthy erthly Cupide & Veu-
nus / but the heuenly and spirituall / whiche caus-
feth holy loue. Wherfore the mayde shall haue to
loue the father almyghty god / her spouse Christe /
and his mother the holy virgine / and the church
of god / with all the holye virgins / whose soules
dwell

dwell blessedly in heuen: and theyr names be had
in honour/ here in erthe. She hath also her owne
father and mother / whiche broughte her in to the
worlde/ and brought her vp/ and nourysshed with
so great labour and care: whom she ought to haue
in the stede of god, and loue and worshyp, and helpe
with al her power. Therfore let her regarde great
ly theyr comandementes/ and mekely obey them/
neither shewe in mynde counsaunce nor lecture
any stubbernes / but reken them to be as it were a
verie image of almyghty god / the father of all
thynges. She hath also to loue/ her owne vertues
and soule / and mynde gyuen vnto god: and more
ouer the eternall pleasure and welthe / whiche ne-
uer shall haue ende. Whiche thynges if she loue
truely / she shall neither loue man aboue god / ney-
ther sette more by a bawdy felowe / than her spouse
Christe: nor regarde more an olde splethye bauder/
than the pure virgin Mary / neither loue better
the stynking stewes than the holy church of god:
nor the company of vnclene women / aboue the com-
pany of holy virgins: nor strangers aboue father
and mother: nor her body aboue her soule: neither
set more by other folkes vices / than their vertues:
nor myndes that serue the deuyll / aboue those that
serue god: neither them that wolde haue her di-
stroied / aboue them that wolde haue her saued:
nor a woote pleasure / aboue ioye euerlastyng: nor
the myserye of damned folkes / aboue the perfyte
welthe of them that be saued. By these meanes
the comandementis of god shalbe more esteemed

with her/ than the counsailes of a disceitfull man:
 and rather gyue credence vnto Chyriste/ than vnto
 the wordes of a lecherous knaue: and rather fol-
 lowe the virgin Mary/ than bodily pleasure: and
 haue him moze dere/ whom she hath conciled vnto
 the/ than whom a bawdy drabbe counsaileth the
 vnto. Neyther breake the lawes of the churche/ to
 kepe the lawes of the brothell house: and rather
 chose y company of saint Catherine, Saynt Hag-
 nes/ saynt Clare/ saynt Tecla/ and saynt Agatha/
 than the company of them/ of whom both the lyfe
 is vnkowen vnto god/ and the names vnto man/
 and both well inough knowe vnto the druyll. Nei-
 ther forsake thy father and mother/ to folowe thy
 louer: noz gyue them perpetuall sorowe/ to gyue
 thy louer the shorte pleasure of thy selfe. Neyther
 wyshe rather to farewell in thy body/ than in thy
 soule: neither thy body to be in ioye/ and thy soule
 in woo: neyther gyue an eare rather vnto an vn-
 chrysty tale/ than a vertuous: noz beleue the mini-
 ster of the druyll/ rather than y minister of Chyriste.
 For the pleasure is but shorte/ and the payne euer
 lastynge.

Howe the mayde shall seke an hus-
 bande. The. xvi. Chapre.

The Wise poet virgil/ Where he doth
 brynge in kynge Latinus/ and his wyfe
 Amata/ talkyng to gether with Turnus/ whiche
 shulde be their daughters hus bande/ their dought-
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149.
fer also present, he maketh the maide to do no more
but wepe and blusse / without speakynge of woꝝ
des / wherby he signifieth / that it becometh nat a
mayde to talke / where her father and mother be
in cōmunication / about her mariage : but to leaue
all that care and charge holly vnto them : whiche
loue her as well as her selfe dothe. And lette her
thynke that her father and mother / wyl prouyde
no lesse diligently for her, thā she wold for her selfe :
but moche better, by the reason they haue more ex-
periēce and wisdom. More ouer / it is nat comely
for a mayde to desyre maryage / and moche lesse to
shewe her selfe to longt therfore. It was a custo-
me in olde time amonge the Romayns / while that
chaste worlde lasted / whiche was the example of
honestie / that whan a mayde was fyrste maryed /
and brought in to her husbandes house / she shulde
nat go in at his doore her selfe / but be taken vp and
be caried in by other : as a token / that she came
nat thether with her good wyl / where she shulde
lose her virginite. Therfore whan the father and
the mother be busy aboute theyꝝ doughters mar-
iage, lette her helpe the matter forwarde with good
praier : and desyre of Chyste and his mother with
pure affection / that she maye haue suche an hus-
bande / whiche shall nat lette noꝝ hynder her from
vertuous lyuynge / but rather prouoke / exhor-
te / helpe her vnto hit. And the fathers on theyꝝ par-
ties / let them calle to remembrance / the sayenge of
Themistocles the noble man of Grece / whyche
whan he was asked of one whether he had leauer
marie

marie his daughter to a ryche yll mā / or to a poure
good man / made answer agayne: I had leauer
haue a man without money / than money wout a
man. Also let hym remembre the doyng of Pit-
tachus / the wyse man of Mytilena / whiche whan
a ponge man that had chole of. ij. wyngs / the one
of great substance and kynne / the other egall bnt
to his selfe of ryches and by the / asked hym coun-
saile / whether were better to marie: the wise man
bad hym go to chyldezen playenge. Nowe had the
chyldezen a play / wherin they were wonte to synge
and repete often these wordes. Take to the thy-
pere: wherby they ment / that most wisdomc was
for euery man to do so. It is a great charge for a
man to seke an husbände for his daughter / neither
it ought nat to be gone about negligently. It is a
knotte that can nat be lyghtly loosed / onely deeth bnt
doeth it. Wherfore the fathers and mothers / pros-
cure vnto theyr daughters / either perpetuall fel-
citie / if they marie them to good men / or perpetu-
all misery / maryeng them vnto yll. Here is moche
to be studied / and great delyberation to be taken /
with good aduise ment and counsaile / afoze a man
determine ought. For there is moche weynges in
marriage / & many paynes must be suffered. There
is nothyng but one / that shall cause maryage to
be easie vnto a woman: that is / if she chaunce on
a good and a wyse hul bande. O fooly she frendes /
and maydes also / that sette moze by them / that be
fayre / or ryche / or of noble byrthe / than them that
be good: and caste your selfe in to perpetuall care.

For

for if thou be married to a fayre one / he wyll be
proude of his persone: And if thou marre to a rye
the one / his substance maketh hym stately: And
if thou be married to one of great byrthe / his kyn
red exalteth his stomacke. Nowe if thou marre
vnto one for his fayrenes / whiche hath neyther
reason / nor vertue / nor any droppe of wytt / as it
is ofte proued by experience / as the wyse man of
Grece sayd by these goodly Innes / where be foule
hostesses: by lyke reason thou myght marre an y
mage or a paynted table. Canst thou fynde in thy
harte to be a foolys wyfe / for his goodes: Channe
myghtest thou as well desyre to be married to an y
mage of golde. Woldest thou be married vnto a ge
tlyman borne / whiche is of fylthy and noughty
luyng / for his blode: as well chan thou mygh
test those the ymage of Scipio or Cesar. And in
very dede hit were better to be married vnto an y
mage / or a picture / or to a painted table / than to be
married to a vicious / or a foolyshe / or a braynles
man. Wherfore I may better compare them vnto
asses / or swyne / pons / or wolfs / than to mad me.
And in tyme passed / I thought hit had ben but a
fable / that men telle / howe Paspyhar the quene
of Candy / dyd lye with a bulle: and other as vn
gracious dedes as that: whiche I haue harde
saye / other women haue done: but nowe me thyn
keth them all lykely inough to be true / whan I se
wome can fynde in theyr hartes / to tomble and lye
with vicious and fylthy men / and dronkerdes / and
broulers / and dawpyshe / & braynles / cruell / and

S

marry

murderers. For what difference is betwene them
and asses / swyne / bores / bulles or beares? What
madnes is hit to haue delyte in suche men / and to
flee and eschewe wyse men / as Plutarke the philo-
sopher saythe / and flee honest men and good men /
as warly as they wolde flee from venomous beas-
tes: Wherfore it was well and aptly spoken / that
a countrey man of myne sayde / that the nature of
women was in chosynge men / lyke vnto the female
wolves: Whiche amonge a great sorte of males /
take the foulest and worst fauoured: but men ne-
uer caste any fauoure to a woman / but for some
good properte, either of substance / person / or witte.
And women many tymes loue some men / bycause
there is nothyng in them worthe to be beloued.
Wherby they declare the more playnely / that they
go without reason. Whiche thyng I say by some
that haue nothyng a do with theyr reason / but
all gyuen and applied vnto their bodye: Agaynst
whom I haue spoken sharply / bycause the dote /
and sende good yonge men / and byngne them to
fylthynes and foly / whan they wolde fayne please
the women / and se they canne nat / excepte they go
wyde from all conditions perteynyng vnto men.
For lyke as chyldre / whiche be gyue all vnto spote
and playe / neyther haue discretion for lacke of age
to comprehend any depe matter / haue onely in
pryce and regarde those / that can handle theyr spo-
tes and pastymes y most aptly. So women set all
vpon pleasures / and volupties / wantonnes / and
foly / thynke no man wyse / but those that can well
conuey.

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conuey suche matters: and what so euer pertye-
neth to witte & sadnes / they counte foly: So they
discretion is blynded so soze / that they loue / esty-
me and set by folles / and count them for great wyle-
men: and abhoire them that be wise in dede / hate /
dispyse / and lothe them / and take them for fooles:
in lyke maner as folkes that be sycke of a great a-
gewe / wene that swete meate is bytter: and as
lowes haue moze delyte in myre and durte / than in
swete flowres. What hope shall we haue of them /
that haue so feble discretion and so corrupted: for
maydes that desyre and wyshe for suche husbands
des / in whom be the externall gyftes of fortune /
whiche the people calle good / nor haue no respecte
vnto the inward goodnes / they be worthy to fele
perpetuall sorowe / and to be punysshed for theyr
errour so longe as they lyue: bycause they dispyse
that / y is y moze noble and excellent in dede / in co-
parison of that / whiche is moze vile & lesse worthy.
O folysshe mayde / whiche haddest leauer haue co-
ntynuall sorowe in golde and sylke / than haue pleas-
sure in wollen cloth: whiche had leauer be hated &
beaten in rayment of purple and ryche colour / than
be loued and set by in a course garment of meane
colour. If thou haddest leauer haue that other /
take that thou haste chosen / nor be nat discontent
with that / whiche thou hast wyttyngly take with
thyn owne handes. Moze ouer / we haue harde tell
of some folysshe husbandes / that they haue kyl-
led theyr wyues / as Justina a mayde of Rome /
bozne of noble blode / whom her father and mother

S.ij.

married

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maried vnto a yonge man of great possessions, but
of smale discretion and wicte: whiche whā he sawe
his wyues whyte necke / as she was stowpyng to
vnlose her shone / fell streight in to a suspicion and
telospe ouer her / bycause of her beaurie : and with
a sworde cutte her necke in sunder : of whom was
made this epitaphie folowynge :

My cruell husbande to deth hath me done
And with a sworde my necke in sunder cutte
As I was stowpyng to vntye my shone
And to pulle out my praty foote
And that belyde the bedde / where I was layde
With hym nat long before. O harde & cruell mynde
In that same place / where as he had hadde
My mapdenheed / to shewe hym so vnkynde
Yet I neuer offended / wherfore I ought to dye /
All myghty god to recorde I take :
And lo nowe here slayne I lye.
Thus pleased fortune myn ende to make
But fathers all example take by me
Iustina / as warely as you can
If ye loue your daughter tenderly
That you ne marie her to a fooly she man :

Fathers and mothers whiche marie theyr chil-
dren vnto good and bertuous mates / do nat onely
prouyde well for them / but also for them selfe. For
they get them suche sonnes & daughters in lawe /
that shall be succoure and ayde vnto them in theyr
olde age: And if they be noughty and vngacious /
they prouide them of enemies. Nowe of the sonne
in lawe / we haue an example in the gospell : For
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124
this booke. I wyl answere vnto a madde and a frā-
ticke opinion/ whiche bothe maydens and wyues
haue/ and all the common people in generall/ that
thynke hit is expedient for maydes/ that are come
to lawfull age of marpage/ to be sene ofte abrode
amonge people/ goodly and pykedly arrayed/ and
to kepe company and communication with men/
to be eloquent in speche/ and counnyng in dauns
syng and syngyng: yea & to loue hym afoze hande/
whom they entende to marre: for so they say/ they
shal y more lyghtly mete with a bargayne. A man
might make answere to al this at ones/ but I will
exampne it from poynt to poynt/ to cōtent nat only
the myndes of wyle men/ but also of them that be
rude and ignorant. What wyle man/ I pray you/
wolde euer counsaile this thyng/ knowyng/ that
yll is nat to be done/ that good maye come therof:
and specially where the yll is euident inough/ and
the good neyther certayne nor customed to folowe
commenly vpon the dede. Wherfore if the mayde
can get no mariage/ excepte she infecte her mynde/
and icoperde her honesty on this falsshon/ it were
better neuer to marre: or els to marry only Chryste/
than to marry fyrste vnto the deuyll/ that she maye
be married to a man afterwarde. Nowe. ij. thinges
there be/ the mooste precious that a woman canne
brynge with her to a man honesty of body/ & good
fame: nor there is no man so foolyshe and madde/
neither so set vpon beautie and couerise of goodes/
neither so vngacious and so vnchrysty of luyng/
but he wyl be content w any wyfe/ haupyng these
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two: whiche if she lacke/holbe can he be content:
Than wolde I wytte/whether mayde is the more
lykely to be of good fame and behauour/ whether
she that bydeth most at home / or she that walketh
moche abrode: At home there is none occasion of
euill/ and forthe abrode every place is fulle. And
of her that tarreth at home/ no man maketh ques-
tion or argument: But of her that walketh mo-
che about: every man wyll say his opinion: wher
amonge so dyuerse sentences a mayde shall soone
catche a blotte: whiche wyl sticke in no place more
soner than on a mayde/ neither worse to gette out.
Or whiche of them two do men set more by: and
whether wyl they thynke of most honest demeaner/
her that they se ept her neuer/ or but seelde / or her/
whom they mete in every corner: Merily I thinke
they wyl nat beleue / that she kepeth her honestie
very well/ yf walketh so ofte forthe. And as for pro-
pydng of her maryage / I thynke hit shulde be
more profitable for her / to be harde telle of / than
seen. For a mayde that is ofte in syght/ shal chance
either to say or do/ that may displease hym yf shuld
haue her: or some of them that be of his counsaile:
or that he gyueth credence and truste vnto. Wher-
by many tymes maryages be broken/ euen in the
poynt of making. And where as they speke of clo-
thyng/ wherwith to make her gaye/ if she be mar-
ried but for that/ she muste nedes be hated / whan
she is without them. For she muste nedes sometys
mes lay away that weede/ & be with her husbande
at home in meane aray. For commonlye / as we
greatly

in newe qu. 2100

greatly lyke them / in whom we fynde any special
goodnes / that we loke nat for / lyke wyse we hate
them as sore / that disapoynt our hope of any good
bountie. For if thou seme pyked and propre vnto
thy spouse / and arte nat so in dede / after that he
hath take some great hope of thy beautie / he must
nedes hate the / whā he seeth hym selfe disapoynted.
More ouer I coude name bothe in this countrey &
in myne owne / dyuerse maydes / whiche coude ne-
uer get marriage / bycause that men were abashed
of theyr costely apparell. What say they: this wo-
man wolde spende bp all her marpage good in one
gowne / or one bryche. Therto by ouer richly apa-
relled / maydes be reckened lyght. And as for those
that kepe moche company with men / what man
is there / þ̄ wyl nat suspecte all by them. Or what
husbande shall he fynde so patient / that wyl be cō-
tent to haue his wyse to company styll and cōmon
with men: or wold nat rather haue suche one / as
wold more gladlye companie with her husbande
alone / than with a great multitude of men: Where
one shall tepte her mynde with eloquence / an other
with comlynes of person / some with beautie / some
wyl becalitie / and some with noblenes. For as for
maydes to be eloquent of speche / þ̄ is to saye great
bablers / is a token of a lyght mynde and shrewde
conditions: In so moche that he that shall marie
her / shall thinke he hath a serpent & no wyse. For
yonge men wyl prayse her vnto her face / that is full
of talke / and a lolly dauncer / and full of mery con-
sertes and playe / and pleasaunt / and call her well
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manered/ and well broughte vyrgyne/ all to haue her
at theyr pleasure/ but none to marie her: and all
beleue that they may quickly oportunitye theyr pur-
pose of suche one: but neuer a one wyl be gladd to
haue suche one to his wyfe/ that he seeth is ap-
plyenge vnto euery mannes wyll: they preyse for
the tyme all that she doth/ because they haue delite
therin. But and the folyshe maydes coulde here
what men speake afterwarde amonge them selfe
one vnto an other/ without dissimulation: than
shulde they knowe in dede howe hartely they prey-
sed them and lyked them: they shulde vnderstande
than/ that whan the men called her mery concey-
ted/ they ment they were bablers/ and chatters:
and whan they called them lusty tyers/ they ment
they were lyghte mynded: and where they called
them well nurced/ they ment they were wanton.
But some wold say here/ yet by these meanes they
come by mariage. I graunt/ in dede some do: but
the most parte both nat. For bothe mo be married/
and that also vnto better husbādes/ that neuer go
aboute to tempte no man/ the whiche whan they
sehem selfe begyled with the women/ they kille
them vp with yll intreasyng. And this I mayde
may be sure of/ that she shall neuer haue good lyfe
with that hul bande/ whiche she hath gotten by
wyles and craftes. O if there be any man so mad
or folyshe/ that had leauer haue suche a woman to
his wyfe/ than one that loueth solitaciounes/ and
is sad both of behauour and apparell/ and mylde of
chere: suche a man wold nat I marie my daughter

¶

ter to:

ter to: for he muste nedes loue lewdnes and byce/
 that setteth more by suche knackes/ thā by vertue
 and goodnes. Nowe wyl I speke a fewe wordes of
 loue/ the whiche doteth all maydes for the mooste
 parte/ & disceyueth them greatly/ and byngeth to
 moche mischiefe. For it dothe nat become a mayde
 to make any signe/ that she wold sayne be married/
 or that she loue any yōge man to wedde. For if she
 loue hym afore or she haue hym/ that it be knowē/
 what shall he thynke/ but that she wyl as lyght-
 ly loue an other as she hath done hym/ whom as
 yet she ought to shewe no loue vnto: neither he wyl
 beleue that she loueth hym alone/ seynge there is
 as great cause to loue other. And if he shulde ma-
 rrye her/ he wyl thynke she wyl haue as good mynde
 to other/ as hym selfe/ whan she is so lyght of loue.
 Yet euery body excuse y^e matter as they wyl/ but
 in very dede/ euery woman/ that loueth any man
 besyde her hus bande/ is accursed/ if she haue a do
 with hym: and though she haue nat/ yet is she an
 harlotte in minde. And there hath ben many that
 haue loued so outrageously/ that they haue bene o-
 bedient vnto the pleasure of those mē/ whom they
 hoped shulde be their husbandes: And after ward
 y^e men haue dispised & cast them bp: whiche in my
 mynde was well and wylsey done. For they be vn-
 worthy for to be married/ that dare shewe an exam-
 ple vnto those men/ whom they shulde haue/ howe
 well they can fynde in their harte to lye with a mā/
 that is nat they^r husbande. For by likelihode they
 wyl both do that same with other men afore their

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marriage / and in theſe marriage with they? adulter
ers. There is no daye / wheron theſe thynges by
chance nat in euery cite / nor there is no woman ſo
ignoꝛant what is done in the cite / but ſhe hereth tell
of theſe thynges. I haue harde tell in this coun
tre / that wotars haue ben ſoſaken ſoꝛ none other
cauſe / but bycauſe there was no loue betwene the
parties afore. For the yonge women ſayde / they
coude nat loue them / nor fynde in they? harte to
haue them in marriage / whom they loued nat / nor
knewe before: and this is a great vſe they ſaye / in
Candye. What nede is it to rebuke ſuche myndes
with wordes / whiche who ſo dothe nat perceyue
to be vnchaſte / I holde her farre more noughtye
than they be. Nowe than loueſt nat thou thy huſ
bande / bycauſe he is coupled vnto the by goddes
lawes and goddes commaundment / but bycauſe
thou arte bled to his loue before: So doe dyabbes /
and harlottes / whiche ſoꝛ lyke cauſe loue they? lo
uers: and thou arte nat farre vnlke vnto thoſe
dyabbes. And ſo hit chaunceth vnto ſuche women /
euē by the punyſhment of god / that all the loue /
whiche they ought to kepe in they? marriage / they
ſpende hit out afore. Wherof this common ſayenge
came bp: that they that mary ſoꝛ loue / ſhall leade
their lyfe in ſoꝛowe. For it chaunceth by many / that
after the heate of loue is ones paſt / there ſoloweth
great hate / whiche thyng ofte tyme maketh woe
bye and talke amonge the people / whan they here
tell howe ſo great louers within. iij. or. iij. dayes
fall at debate / and begynne to deuorce oꝛ the byde

cake be eaten. For it is no marriage: for neyther
 the fyre maye laste / that lacketh wodde: neyther
 loue that is nat nourished with honest lounge.
 For amonge all folkes / as Cicero sayth / can be no
 sure frendshyppe. Wherefore hit is nat expedient to
 make marriages by loue afore hande / neyther to
 couple and bynde that mooste holy charite with so
 fylthy and bytell bandes: and yet moche worse is
 it to make them to marpe by stryuinge / and hate /
 chetynge / and lute: as whan they go to lawe to
 gether / the man for the woman / bearynge her in
 hande / that she is his wyfe: and the woman in
 like maner for the man. I neuer harde tell of more
 folyshenes / than for a woman to labour to haue a
 man / agaynst his wyll / with whom she shall bothe
 lyue attayne: and excepte he loue her / she shall
 lyue in perpetuall sorowe. And loue muste be got-
 ten with sayre meanes / and nat compelled: for he
 wyll neuer be a sure frende / that is drawen and
 holden by force. Whata madnes is hit to begynne
 that sacrament of holy loue with hate. I wolde
 nat / so god me helpe / haue a seruant agaynst his
 wyll: moche lesse a mate: neyther hit is nat good
 to compell a man agaynst his wyll: For I wolde
 the woman shulde be married vnto hym / excepte
 he desyre her with all his harte: nor hit becometh
 nat the maydes frendes to praye or labour for a ma-
 rriage / or ones to offere the mayde of theyr partye:
 but y man shuld seke for marriage: and so it shulde
 be done in dede / sayng that money ruleth and or-
 dret all thyng. For nowe they be married vnto
 money

money / and money marieth. And as Senec saith /
 men drawe theyr wyues to them with theyr syn-
 gers. And therfore se we so many sorpe and vnlu-
 ke marpages / whan bothe the parties se them
 selfe coupled vnto the money / and nat vnto the mā
 or the woman. Therfore bothe of them embraceth
 and holdeth faste hit. And as for the wyfe / the hus-
 bande kepeth her but as his concubine / and she
 hym as aduouterer : neyther loueth ege an other /
 but for the fylthy pleasure of lecherie : and elles ei-
 ther hateth & enuieth other. But they that wolde
 kepe the nature of thynges / holle and pure / ney-
 ther corrupte them with wronge vnderstandyng /
 shulde reken / that wedlocke is a bande & couplyng
 of loue / benyuolence / frendshyppe / and charite / cō-
 prehendinge with in hit all names of goodnes /
 swetnes / and amitie. Therfore let the maydeney
 ther catche / and disceyne by subtyltie hym / that
 shulde be her inseperable felowe / noz pulle & drawe
 by playne violence : but take and be taken by, hos-
 neste / symple / playne / and good maner / that ney-
 ther of them complaine with both their harmes :
 or say they were disceyued or compelled.

Here endeth the fyrst boke of the
 instruction of a Chri-
 sten woman.

C. iij.

The

The seconde booke of the instruction
of a Christen woman.

Of wedlocke. The fyrst Chaptre.



This is no place here to reason either the laudes or displeys of wedlocke. For the olde questions are to be touched: as / Is hit for a wyse man to wedde a wyfe? For the questions of our christen men / concernynge wedlocke / single lyfe / and virginite / and other / that saynt Augustine / and other doctours of our christen faith haue disputed. I knowe / there haue bene some that haue sore rebuked wedlocke: and that nat only heretyckes / as the Manicheis / that vtterly commaunded to absteyne from maryage: whose errours be clene damned and banished: but also pagans / whiche haue gyuen iugement of the holle kynde of women / vpon certayne euyl: ouer moche solowynge the common gyse / whiche vpon the knowlege of a fewe / deme the holle nation. So the Carthaginents were defamed as false of promyse: So the Cilicians as theues and robbers: the Romaynes as couetous / the Grekes as inconstant and variable. The honest wyues ought to hate and blame the noughty wyues: as a shame and sklander vnto all the kynde. And truly no man durst euer so farre displeyse woman kynde: but he muste nedes confesse / that a good woman is the beste

1
beste treasure / and mooste luckye and prosperous
thyng that can be. And as Xenophon saythe / she
is the greatest cause of mans felicitie. There is
nothyng more swete than a good wyfe / sayth the
wyse man Theognis : like wyse Xystus in his sen-
tences calleth her mannes ioye. Euripides the
poet / whiche was sharpely vexed with. is. nough-
ty wyues / stuffed his tragedies with rebukes and
raylynge on women, and he was named in a greke
worde / the hater of women : yet neuer the lesse he
doubted nat to asseyre / that no pleasure was lyke
theyrs / that had good wyues. And Hesiodus the
poet / a very enemy of women / sayth : that as no
thyng is more infortunate than a mā / that chan-
ceth on an euill wyfe : so lyke wyse no greater fel-
cite and welthe any man may haue / than hath he
that hath a good wyfe. Kyng Solomon / whi-
che was besyde hym selfe for women / and of the
moost wyse made the moost bnwyse / often tymes
as cursynge his wyckedde dedes / he fyrstly rebus-
keth women. But so yet that he sheweth playnly
by whom he mente. For in his prouerbes he wy-
teth / that an bnwyse woman and full of boldenes
shall lacke breadde. And as a tre is consumed of the
tymber worme / so he saythe is a man of an euill
wyfe. But loke in the same boke / howe goodly and
gaye is the pryse of a good woman : of whom he
sayth thus : Noble is her husbände in the gates :
whan he sytteth with the auncient fathers of the
erth. Fortitude and beautie shalbe the rayment of
an holy woman / and she shall laugh in y^e laste day.

She

She hath opened her mouth vnto wysedome/ and
 the lawe of mekenes/ is in her tonge/ her children
 haue rylen vp and called her the most blessed: and
 her husbände hath commended her. Many wo-
 men haue gethered ryches: but thou haste passed
 them all. These & many other good wordes hath
 the wyse kynge spoken: whiche are approued and
 allowed of euery wyse man with one assent. Nowe
 I force nat for those disputations or more lyke ser-
 mons that sharpe wytted men haue made of wed-
 locke. For doutles all lerned men byd wed: whiche
 chynge they byd them selfe. The. viij. wyse men of
 Grece were marped fyrst/ and after that Pythagoras/
 Socrates/ Aristotel/ and Theophrast/ bothe
 the Catons/ Cicero/ and Senec: bicause they well
 percepued that nothyng was more after nature/
 than the couplynge of man and woman: wherby
 mankynde beyng in sundrye persons mortall/ is
 made in all to gether euerlastyng: and wherby a
 man yeldeth agayne vnto his successours / that
 whiche he taketh of his predecissors: and as hit
 were rendyeth a benefite vnto nature. Aristotel in
 his morall booke exhorteth wyse men vnto mar-
 yage/ nat onely to the intent to haue childre/ but also
 bicause of company. For that is the principall and
 greattest vnite that can be. For thus gothe y mat-
 ter in dede: Of that consideration and vniuersall
 fredship/ wherwith all folkes are knytte to gether
 as byetherne descended of god one father of all thy-
 ges: Where with nature her selfe / that in all men
 is the same/ byndeth vs to gether with a certaine
 charite/

charite, moze nere is that frendshippe whiche is a-
monge folkes of one faith: and it is plucked moze
narrowe by mannes ordynance and lawe cpyble.
For citizens fauoure moze one an other, than they
do foreyns: and of cptyzens our speciall frendes
are most deere to vs: of them we loue best our owne
kyns folke: and of kyns folke nothyng is moze
nere than the wyfe: Whom the fyrst father of mā-
kynnde, as sone as he sawe her, sayde by & by, that
it was a bone of his bones / & fleshe of his fleshe.
And whan there was yet neyther fathers nor mos-
thers, he gaue a lawe / as in the name of nature,
sayeng in this wyse: For her sake a man shal leaue
bothe father & mother / and abyde with his wyfe.
Who than can denye but that wedlocke is a thyng
most holy: Whiche god ordeined in paradise, whan
mankynnde was yet pure and clene, with no spotte
defyled. He chooseth hit in his mother: he allowed it
with his ptesence: and wolde do his fyrst myracle
at the solemnytie of mariage / and here shewe an
euydent token of his godheed / vnto the entent he
myght declare that he was comen to saue them,
that were bothe losse by folkes so coupled / & bozne
by folkes so coupled. But I wyte nat here of the
preyses of wedlocke, wherbypon often tymes moost
eloquent men haue made long sermons. For I do
onely instructe vertuous women.

**What a Woman ought to haue in
mynde whan she marryeth.**

The. ij. Chaptre.

U

What

4
In that tyme a woman maryeth / she
w^{ch} shulde calle to remembraunce the begyn-
nyng of wedlocke / and busily consyder in
her mynde and thought the lawes of it / and so she
oughte to prepare her selfe / that so great a sacra-
ment / first vnderstande / she maye afterwarde ful-
fyll hit. After that god the prince & maker of this
excellēt worke / had brought mā in to this worlde /
he thought hit vncōuenient to leaue hym all alone
and so ioyned to hym a lyuynge creature / mooste
lyke vnto hym of mynde and shappe: with whose
conuersation and compenable wordes / he myght
swetely spende his tyme: and also bycause of gener-
ration / if hit pleased hym. And in dede wedlocke
was nat ordeyned so moche for generation / as for
certayne cōpany of lyfe / and cōtynuall felowshyp.
Neither the name of husbāde is a name of bodely
pleasure / but of vyte and affinite. God led the
woman to the man: whiche meaneth none other
thyng / but that god hym selfe was chiefe author
and maker of wedlocke. Therfore Christe in the
gospell calleth them coupled of god. As sone as the
man lokedde vpon the femalle of his kynde / he be-
ganne to loue her aboue all thynges / and sayde /
Howe is this a bone of my bones / & fleshe of my
fleshe. And for her a man shall forsake both father
and mother / and abyde with his wyfe: and they
shal be .ij. in one fleshe. Where hit is sayde in one
fleshe / it is to be vnderstanden one fleshe / & fleshe
aff y^e pp^retie of the Hebrewe speche signifieth mā's
kynde bothe man and woman. So that they whiche
che

5
the fyrste were. ij. man and woman conioyned in
wedlocke/be made one. This is the maruylous
mysterie of wedlocke / so to myngle and to couple
the man and the womā / that. ij. Shall be made one.
The whiche thing also it hath done in Chryste and
hys churche / as teacheth Paule the apostle / whiche
no power saue only goddes power myght bynge
about. Of necessitye that thyng must be moost ho-
lye / at whiche god is so specially present. Therfore
what tyme a womā cometh here vnto, she ne shuld
suppose / that she cometh to daunce / play / and feest /
but muste ponder hygher thynges in her mynde.
God is the ouer sear / the churche is the medya-
tryce in maryage. For whiche cause that thyng
that is ioined and fastned to gether by so high au-
thorite / Chryste suffereth nat either to be broken or
losed of any mortal creature / sauing in his gospel :
That god hath ioyned to gether / man may nat de-
uide. Nowe if it be nat lesul to lose it / & that knotte
is nat to be vnknytted with mannes handes / whiche
the god hath knytted : Like wyle no man ought to
open that thyng / whiche is shutte with the key of
Dauid : whiche allonely that immaculate lambe
hath in keepynge. Nowe than streyght in the be-
gyngynge / thou that arte an honeste woman / ap-
poynt thy selfe / that thou mayst in suche wise byde
hym vnto the with loue / whom god by the sacra-
ment hath ioyned vnto the : that the bande maye
be calye and lyght. For neuer desyre that knot to
be vnknytted : nor caste nat thy selfe and hym bothe
that is knytted with the / into greue without ende /

U. ij.

and

6
appetuell mylery. For a great pte of this matt re-
steth in thy hāde: other with pure chastite/ meke-
nes/ burum vsyng of thy selfe/ to haue thy husbāde
plesāt & louyng vnto þ/ & to lede thy lyfe welthfully:
ozels with thy vices of minde & body/ to haue him
frowarde/ & crabbed/ & to ordeyne for thy selfe gre-
uous turment/ whiche by derhe shall nat be ended.
Thou shalt toyle/ thou shalt wepe/ þ shalt be trou-
bled/ þ shalt curse the day þ euer thou were ioynd
vnto hym. þ shalt curse hym þ the begate/ & her þ þ
bare/ & al thy kyn/ ye & al them þ any thyng dyd in
thy maryage/ if þ through thyn owne vices cause
thy husbāde to hate the. But on þ other pte/ if þ
by vertuous lypunge and burumnes/ gyue hym
cause to loue þ/ thou shalt be maystres in a merpe
house/ þ shalt reioyse/ þ shalt be glad/ thou shalt
blesse þ day þ þ were married vnto hym/ & all them
þ were helppnge ther vnto. The wise sentēce saith:
A good woman by lowely obeyfāce ruleth her hus-
bāde. Plinius þ yonger/ whā he had a wife as his
minde desired/ he was mylde & gentyll vnto her a-
gaine/ & thāked Hyspula his wiues aunte/ both for
his owne & his wiues sake/ sayng: I thāke you þ pr-
uided me of her: & she thāketh you bicause you got
her me/ & as it were haue chose þ one vnto þ other.
Aboue all this/ þ fyrst & as I suppose only chaptre
of þ lawes of wedlocke/ þ they shal be. is. i. one pson/
is þ very groude of wedlocke, and þ bōde of þ most
holy felowship. Wherfore if a woman direct all her
thoughtes, her wordes, & her dedes vnto this poȝt
that is to kepetruely and safely þ purenes of wed-
locke/

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locke / she cā nat but lyue well & vertuouſly. Ther-
foze an honeſt & a chaſt woman ought euer to haue
this in mynde. Therfoze ſhe ſhall ſtudy both day &
night howe ſhe may fulfyl this lawe / & to expreſſe
& ſhewe it in dede: truſt y^eg verily here bpō / y^e what
ſo euer ſhe be y^e fulfylleth this lawe / y^e is to ſay / y^e res-
keneth her ſelfe & her huſbāde al one perſon / & ſo li-
ueth / y^e ſhe may both be in dede, & apere to be al one
wth her huſbād, ſhe can lacke no kide of vertue: & ſhe
y^e doth nat ſo / ſhall haue no vertue at all. O reuerēt
power of the deuine worde, whiche in thze wordes
hath cōphēded as moch as mortal mē go about to
exple: noz yet cā nat wth longe ſermōs. Wherfoze I
wil make nōe other lawe of mariage: for only this
is ſufficiēt: only this cōteineth as moche as either
māns wit can conceiue, oz māns eloquēce can utter.
Therfoze y^e womā ſhal nat beleue my ſātaſy / but y^e
firſt father of our ky^d Adam, oz rather obey Chriſt,
cōmāding i y^e goſpel of Mattheu, that they ſhal be
two in one pſon. And thā hath ſhe fulfilled al y^e du-
tie of a vertuous wyfe. This one precepte of god
might haue eaſed me of al labour of writing, if y^e it
had ētred ſo depe i to womē's hartes y^e they myght
both haue wel pceiued it / & beare in minde / & execu-
ted it. But nowe to thentēt that it may ſticke more
faſt / & growe more ſurely / it muſt be turned & hād-
led many ways, & be made i many faſhions, & ſo be
ſet afore the y^e eies & taught vnto them / that they
may both take & kepe it y^e bett. Nat wthſtandyn^g a
wiſe womā ſhal remembre / y^e al y^e euer I ſay is but
one pcepte / as it were one man in diuers apparell.

**Of. ii. the greatestt poyntes in a ma-
ryed woman. The. iij. chaptre.**

Bringe all other vertues of a ma-
ryed woman. is. there oughte to be mooste
speciall and greatestt: the whiche onely if she haue
them/ may cause mariage to be sure/ stable/ dura-
ble/ easye/ lyght/ swete/ and happy: and agayne/
if the one be lacked: it shalbe vn Timer, paynfull/ vn-
pleasant/ and inrollerable/ yea and full of misery/
and wretchednesse. These two vertues / that I
mean/ be chastite and great loue towarde her hus-
bande. The fyrst she muste bryngc with her forth
of her fathers house. The seconde she muste take
after she is oncs entred in at her husbands doze/
and bothe father and mother/ kyns folkes/ and all
her frendes lest / she shall tcken to fynde all these
in onely her husbnde. And in bothe these vertues
she shall represente the ymage of holpe churche:
whiche is bothe moost chaste and moost faythful-
ly bothe kepe trouthe and promyse vnto her spouse
Christe: Whiche beyng solicited / and laboured
within of so many wowers/ that is to say/ christen
folkes/ that haue ben commen heretickes/ and bes-
pyged without of pagans and Jewes: yet neuer
hath bene wonne nor corruptedde: and hath ever
reckenedde all her good and treasure to reste in her
onely spouse Christe. A maryed woman ought to
be of greater chastite than an vnmaryed. For if
that thou than pollute and desyle thy chastite / as
god forbide thou shuldest/ herke I pray the/ howe
many

9.
manye thou shalt offende and displease at ones /
with one wicked dede : Howe many reuēgers thou
shalt prouoke agaynst the. They be so many and
so heynous / that amonge some a man can make no
difference / but I shall gether them without any
ordre / and set them before theye eyes. First thou of-
fendest. us. whiche ought to be vnto the bothe most
in price / and moost dere and beste / that is to say / al-
myghty god / by whose meanes ye were coupled
to gether / and by whose deite thou hast made or
the to kepe the purenes of bodye. And nexte vnto
god thou offendest thyne hus bande : vnto whom
only thou hast gyuen thy selfe : in whom thou brea-
kest all loues and charites / if thou ones be defiled.
For thou arte vnto hym as Eue was vnto Adam :
that is to say his daughter / his sister / his compas-
sion / and his wyfe / and as I myght saye an other
hym selfe. Wherfore thou desperate woman that
hast abused thy selfe so / thou farest in lyke maner
as though thou haddeste strangled / destroyed / or
murdered thy selfe. Thou hast broken the grea-
teste bande that can be in the worlde : Thou hast
broken thou false woman / the moost holy bande of
temporal lawe. It is to say / thy fayth and thy trouth /
whiche ones gyuen / one ennemye in the feelde
wyl kepe to another / though he shulde stande in
daunger of herthe : and thou lyke a false wretche
dost nat kepe it to thy hus bande : whiche ought
to be more dere vnto the by ryghte / than thy selfe.
Thou defylest y most pure churche / whiche holpe
to couple the : thou breakeste worldely companye :
thou

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thou breakest the lawes: thou offendest thy coun-
trei: thou beatest thy father with a bytter scourge:
thou beatest thy sorowfull mother/ thy sisters/ thy
bretherne/ thy kyns folkes/ alvances/ and all thy
frendes: thou gveste vnto the company ones an
example of mischief/ and castest an euerlastyng
blotte and shame vpon thy kynne: thou/ lyke a cru-
ell mother/ castest thy chyldren in to suche a necessi-
te/ that they can neuer here speke of their mother/
without shame/ nor of theyr father/ without dou-
tynge. What greater offence canne they do: or
what greater wyckednes canne they infecte them-
selve withall/ that distroye theyr countrey/ and per-
rishe all lawes and iustice/ and murther their fa-
thers and mothers/ and synally defyle and marre
all thynges/ both spirituall and tempozall: What
good saint/ or god/ or what man thynkest thou can
fauour the/ that doest so: All thy countrey folkes/
all ryghtes and lawes/ thy countrey hit selfe/ thy
parentes/ all thy kynnsfolke/ and thyne husbände
hym selfe shall damne and punishe the: All myghty
god wyll auenge moost rygorously his maiestie
so displeased and offended of the. And knowe thou
this/ womā/ y the chaste & honeste/ whiche thou
hast/ is nat thyne/ but committed/ and betakē vnto
to thy keppng by thyne husbände. Wherfore thou
doest the more wronge to geue away that thyng/
whiche is an other bodys/ without the owners
licence. And therfore the married woman of Laces
Demon/ whan a yonge man desired of her that vns-
honest thyng/ answered hym: I wold graūt the
thyne

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thyne askyrge ponge man / if hit were myne owne
to geue that thou aikest : but that thyng / whiche
thou woldest haue / whyle I was vnmарped was
my fathers / and nowe is myne husbandes. She
made hym a mery and a wile answere. But saynt
Paule speketh full wisely for the monition of good
women / where he techeth the churche of god / say-
eng : A woman hath no power of her owne body /
but her husbände. Whiche sayenge oughte so mo-
che to kepe a woman / except she be to vngacious /
from all fylthy actes / that saynt Augustine dothe
nat alowe perpetuall chastite in a married woman /
without her husbände be content with the same.
Wherfore there is an holy mā / whether it be saynt
Hieronime or some other I wote nat well / that dis-
preyseth one Celantia a vertuous woman and a
good wyfe / bicause she auowed perpetuall chastite
without her husbandes cōsent. For a woman hath
no power on her owne body / no nat vnto the good-
nes of continence. Nowe than let every man cons-
yder what lycence she hath that whyle vnto the
noughtyness of myf behauynge her bodye / she is
discommended for chastite / her husbände nat be-
yng of counsell. Nowe than / what shall she haue /
that committeth adultery agaynst her husbandes
wyll : Herke what wordes this holy man saythe :
But this I haue vnderstande also / whiche trou-
bleth and greueth me nat a lyttell / that thou haste
taken vpon the that good purpose of chastite / with-
out thyne husbandes wyll / cleane contrary to the
commaundement of the apostell : whiche in this
case

case commaundeth / nat onely the wyfe to be sub-
iecte to the husbände / but also the husbände to the
wyfe. The wyfe saythe he / hath no power on her
owne body but her husbände : Lyke wyfe the hus-
bände hath no power of his owne bodye / but his
wyfe / and thou as though thou haddest for gotten
the bonde of mariage / noz remembrynge thy bars-
geyne and promyse / haste made a bowe of chastite
to god / thyne husbände unknowynge / but it is ieo-
perdie to promyse that / the whiche is in an others
power. And I can nat thinke that gyfte very plea-
sant vnto god / where one gyueth away that / whi-
che pertyneth vnto two. Thus saythe this holpe
man : Whiche if he take vppe so sharply / this be-
tuons woman for an holy chyngge gyuyng / whiche
was nat in her power for to gyue / what wordes
suppose ye / wolde he vse / in rebukynge a wicked or
a fylthy dede : And that thou mayste vnderstande
more playnly / howe great a vice adultery is rekes-
ied / bothe of god and man / Chryste in his gospell /
where he wolde algates that men shall kepe theyr
wyues / noz deuorse from them for none occasion :
yet he doth excepte adultery. Therfore a mā must
be cōtēt with his wyfe / though she be a drōkarde /
though she be ireful / though she be shrewde / a was-
ter / a glotten / a bacabonde / a skowlder / a rayler /
onely an adulterat is at a mannes lybertye to fors-
ake . Also the other vices be displeasent in dede /
but yet they may be suffred : but she that breaketh
the promise of wedlocke / is intollerable. Wherefore
Homer the poet / amonge the cursynges and bans-
nynges /

nynges that he gyueth vnto certayne men / puts
teth this for one of the sorest : I pray god sayth he /
they? wyues mutte medle with other men. Also
Job prayeth that if euer he lay in wayte to do his
frendes displeasure / this misfortune myght lyght
vpon hym : sayeng : I pray god my wyfe may be
an other mannes harlotte : and other men mutte
lye downe vpon her. And these popntes dydde nat
only holy christen women vnderstade / but also pas
gannes : of whom there were some / whiche after
they were corrupted / thought them selfe vnwoz
thy for to lyue / as Luctecia / wyfe vnto Collatyne :
whole acte is moost famous / for the marueplous
loue that she hadde vnto chastite / and many moo /
whiche lest they shulde lose they? chastite / perys
shed them selfe. What tyme y cite of Athens was
wonne by Lisander the kynge of Lacedemon / and
xxx. tyrantes were set to gouerne the cite / and they
ruled moost proudey and hautely / and iaped and
mocked the honestie of many women / the wyfe of
Piceratus slewe her owne selfe to escape / that she
shulde nat be at they? fylthy pleasure. Also the wy
ues of the Almannes / of whome Caius Marius
had slayne an insynpte multytude / despyed hym /
that they myght be gyuen vnto the religious may
des of Rome / called the virgins of Vesta / sayeng /
that they wolde lyue as chastely as they shulde :
Whiche thynge whan they coude nat optayne of
that harde stomacke of Marius / all in the nyghte
nexte ensuyng hanged them selfe. Also in y warre /
whiche the people of Rhodes had with y Chissalis

X.ii.

ans /

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ang/and the Thessalyans came in to their countre
with an incredible power / Deiphantus the chiefe
capitayne of the Phoceance / counsayled the peo-
ple to go agaynst theyr ennemyes: but as for chyl-
dren/theyr wyues/and aged mē/ with other/ that
were nat able to beare harneis / to shutte them vp
in some secrete place/ and to bynge them plente of
wodde & strawe/that & if h̄ hooste were ouer come/
they there myght burne them selfe. Nowe whan
mooste parte of the people consented to the same/
there rose vp an aged man/whiche sayde: It were
well done to wytte the womens wyll in that mat-
ter: that if they agreed therto/ than shuld it so be:
if nat/he sayde hit was vnreasonable / to appoynt
them suche a thyng agaynst thei wyll: where
vpon the women were examyned / whiche answer-
ed all to gether/that they were very well agreed/
with Deiphantus counsayle / and also gaue hym
great thanks/bicause he had so well prouyded for
the safegarde of them and of theyr countrey: and
vpon this pourpose they were conueyed in to a se-
crete place. Nowe be hit the Phocians retourned
agayne with the victorie: noz I doubt nat/but hit
was throughe the merite of the good women. And
thus dyd pagans / whiche lyued in the obscurite
and darkenes of ignorance. Wherfore christen fol-
kes maye be the more ashamed / whiche be rede-
med with the bloud of our lord/washed with bas-
tisme / instructed with doctryne / and illumyned
with lpyghte.

Howe

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Howe she shall behaue her

selfe vnto her husbände.

The. iiii. Chaptre.

It Were a longe matter and harde
to expresse/ and therto woderous/ if I shuld
reherse euery poynt of the wyues duetye vnto her
husbände : Our lord comprehendeth it in the gos
spell with one worde. Therfore let vs remembre/
howe we haue sayde before/ that she is as one body
with her husbände. Wherfore she oughte to loue
hym none other wyse than her selfe. I haue sayde
before/ and ofte shal agayne : For this is the great
test vertue of a married woman : this is the thyng
that wedlocke signifieth / and commaundeth that
the wyfe shulde rekenne to haue her husbände for
bothe father/ mother/ brytherne/ and sisters/ lyke
as Adam was vnto Eue / and as the moost noble
and chaste woman Andromache said her husbände
Hector was vnto her in these wordes :

Thou arte vnto me bothe father and mother
Myne owne dere husbände/ & welbeloued brother.
And if it be true that men do saye/ that frendshyp
maketh one harte of two : Noche more trewelye
and effectually ought wedlocke to do y same/ whiche
farre passeth all maner bothe frendshyppe and
kynred. Therfore hit is nat sayde that wedlocke
dothe make one man/ or one mynde / or one bodye
of two/ but clerely one person. Wherfore the wordes
that the man spake of the woman/ sayeng/ for
her sake a man shulde leaue bothe father and mo

E. iiii.

ther/

ther / and byde with his wyfe / the same wordes
the woman oughte bothe to saye and thynke with
more reason. For all though there be one made of
two / yet the woman is as doughter vnto her hus-
bande / and of nature more weaker. Wherfore she
nederth his ayde and succoure. Wherfore if she be
destitute of her husbände / desart / and lefte alone /
she may soone take hurte and wronge. Therfore if
she be with her husbände / where he is / there hath
she bothe her countrey / her house / her father / her
mother / her frendes / and all her treasure: of the
whiche thyng Hippocratea / wyfe vnto Mithridas
tes the kyng of Pontus / gaue good example /
whiche folowed her husbände in manes appaile /
whan he was beaten and dzyuen out of his lande /
fleyng styll from one place vnto an other / nat ha-
uyng / where to resorte or abyde: and where so e-
uer he was she accompted there to be her ryches /
her realme / and her countrey. Whiche thyng
doubtles was the greatestt cōforte and ease of his
sorowe and aduersite. Flaccilla / wyfe vnto Noui-
us Priscus / and Egnatia Maximilla wyfe vnto
Cludio Gallus / bothe folowed their husbādes out
of their countre / whan they were banysshed / with
great losse of treasure and possessions: And they
rekened theyr husbādes farre aboue all those vnto
them. Wherfore their names were had in great
honour. Also Tauria deserued no lesse commens-
dation / whiche whā her husbände was outlawed /
hydde hym by betwene the silynge and the coffe of
her chambze / no moo of counsaile but one mayde
and

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and her selfe: and so saued his lyfe with her owne
great ieoperdye. Also Sulpitia wyfe vnto Lentus
lus/whan her mother Tullia watched her diligētly
lest she shulde folowe her hus bande/that was
banysshed/ she gotte vpon her poore rayment/ and
so with. ii. mayde seruauntes/ and as many men/
steale away and came to her hus bande: nor refused
to banishe her owne selfe for his sake/that her hus
bande myghte be in his outlawry her faythfulnes
towarde hym. And there haue bene very many/
that hadde leauer be in icoperdye them selfe/ than
theyr hus bandes shulde. The wyfe of Fernando
Gonzalis therle of Castile/whan the kyng of the
Legion of Germany/ whiche is a cite in the parte
of Spayne called Astury/ hadde her hus bande in
prison/ she came vnto her hus bande/ as hit were to
visete hym/ and there counsailed her hus bande to
change rayment with her/ and steale his way/ and
leauue her in the icoperdye that shulde falle: and so
he dyd. Wherfore the kyng wondrynge vpon that
great loue of hers towarde her hus bande/ prayed
god to sende hym and his chyldren suche wyues/
and so lette her go agayne to her hus bande. There
was also an nother of the same kynredde/ whiche
was maryed vnto a certayne kyng of Englande/
that what tyme her hus bande in warre agaynst
the Spanyans/ had caught a great wounde in his
arme with a venomed sworde/ and so came home
in to his owne countrey/ nor coude neuer be healed
excepte that benome and matter were sucked out:
The kyng seynge that who so euer shulde do that
dede

dede/ were in icoperdy of their life/ wolde suffre no
man to take it vpon hym. Wherfore in the nyghte
whan he was a slepe/ his wyfe losed the bandes of
the wounde/ fyrst her husbände nat perceyvinge/
and after warde dissemblinge/ and so by lytell and
lytell sucked and spitted out the popson/ and prepa-
red the wounde curable and redy to the phisition.
Wherfore I am very sovy þ I haue nat the name
of that noble woman/ whiche were woꝛthe to be
commended with mooste eloquent prayles. Howe
be it/ it is nat vnspoken of/ for it is redde in the ac-
tes of Spayne, whiche Rodericus the bisshoppe of
Tolet dyd wyte: From whense I shall ones trans-
late with honozable mention of her. Lyke wyse
vpon a seasion men of Tyꝛthēna came a great me-
ny out of their yle vnto Lacedemō/ whom þ Lacede-
monyans suspected to go aboute some subtilte/
and ther vpon set them in holde/ and iudged them
to dye. Wherfore theyꝝ wyues gate lycence of the
keepers for to go in vnto them/ as hit were to visite
and comforte them/ and there chaunged rayment
with them/ and so they in the womens rayment/
and theyꝝ faces couered/ as the custome of the coun-
tre was/ escaped awaye/ and lefte theyꝝ wyues besy-
hynde them: Whom afterwarde with theiꝝ chil-
dren to gether they recouered agayne/ and put all
the Lacedemonyans in feare/ as Plutarke wy-
teth. Moze ouer Admetus the kyng of Thessaly/
haupnge a dyscase raynyng vpon hym/ whiche
coude neuer be healed without the dethe of an o-
the body/ coude fynde none/ that wolde gladly dye
for his

for his sake/ but his wyfe Alcest. Also many there
hath bene/ whiche after theyr hus bandes dethe/
wolde in no wyse abyde on lyue. Laodamia/ after
she had harde tell that her hus bande Prothesilaus
was slayne at Troy of Hector/ she kylde her selfe.
And Paulina/ wyfe of Senec/ wolde fayne haue
dyed with her hus bande/ and had her baynes cut/
as he had/ but she was letted by Nero and holden
agaynste her wyll/ tyll her armes were bounde/
and her blode stopped: nor she lyued nat many ye
res after: And whyle she was a lyue/ was so pale
and so leane with sorowe, that she was a wonder to
euery man to loke vpon: and in all the state of her
body shewedde manifest tokings of the kynde loue
that she hadde to her hus bande. The doughter of
Demotion/ the chiefe mā of Arcopagites/ a yonge
mayde/ whā she harde tell of the deth of her spouse
Leosthenes/ she slewe her selfe: affyrmyng/ that all
though she was vntouched/ yet bycause she was
maried vnto hym in mynde/ she shulde be adulter
er/ if she maried vnto any other after wardes.
Olde wyrters of storyes tell/ that Halcione wolde
nat abyde on lyue after the dethe of her hus bande
Ceyx: And therfore she lepte downe in to the see.
The fables of poetes/ whiche were made to in
strucite our lyuynges/ adde moze vnto the tale/ that
they were chaunged in to byrdes called Alciones:
and so well beloued of the goddess Thetis/ that
whan so euer these byrdes byrde/ there is greatte
caulmenes in the see/ and fayre wether in the ayre:
& that chaunceth yere at certayne tymes. Where

foze those dayes he called in laten *Halcionis*, that is
as you wolde say / the *Halcion* byrdes dayes: and
that gylte they say / the goddis gaue for the great
loue of that woman towarde her husbāde. *Quad-*
na / whan she kepte the funerall of her husbāde /
she lepte in to the fyre and folowed her husbāde.
Cecinna *Petus* had a wyfe called *Arria* / this *Ce-*
cinna / whan he hadde rylen in batayle with *Scri-*
bonian agaynst *Claudius* the emperour / and was
brought to Rome / *Arria* despyed the souldiours to
lette her wayte vpon her husbāde as a seruaunt:
Whiche thyng whan they wold nat suffre / she hyr-
red a fysshers boote, and folowed the great shyppe.
And within a fewe dayes after the deth of her hus-
bāde / kylled her selfe at Rome: and yet had she a
doughter on lyue married vnto *Thrasea* / the moost
noble and wysest man in his tyme. *Portia* dought-
ter of *Cato* / wyfe vnto *Marcus Brutus* / whā her
husbāde was slayne / she sought for her owne de-
the: and whā weapons were taken from her / she
thruste hotte coles in her mouthe / and choked her
selfe. *Panthia* / wyfe of kynge *Sulius* kepte her
fayth vnto her husbāde beyng in captiuite / and
spended out all her goodis for his lyfe: And whan
he was slayne in batayle / she dyed voluntarily af-
ter hym. The doughter of *Julius Cesar* / whiche
was marped vnto *Pompey* the great / whan one
brought vpon a tyme home out of the feelde a cote
of her husbādes be bloded / she suspectyng that her
husbāde had be wounded / fell to the grounde in
fwoynge / and almoste deed: with the whiche a-
fpyght

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flyghte of her mynde / she fell to labour of chylde a
fore her tyme / and so dyed. Also Cornelia / the laste
wyfe of the same Pompey / sayde : Hit was shame
for a woman that coude nat dye with only sorowe
whan her husbände was slayne. Arthemisia / the
quene of Lyde / dydde drynke the ashes of her hus
bände / after his deth / by cause for very loue she wold
haue her owne body to be her husbandes graue.
These greatte thynges haue I reherfed / that wo
men that be now a dayes may be a shamed / whis
che wyl nat endeuour them selfe to perfourme o
ther more easye thynges. Wherfore they cruelte
and wyckednes is more intollerable / that can fynde
in they hartes to se they husbandes lye in trou
ble damage and worldy shame / and all y sorowe
that canne be for a small money / whan they haue
inough in stooze to rydde them out of dangere.
O harte more harder than any beaste / that canste
suffre thy blode / thy body / and thyne owne selfe on
thy husbandes parte / to be so vexed : Doubtes the
lawes that suffice that iniquite / haue more regard
of money than feyth or consciēce. But this maner
hath bene left vs of the paganes / with many o
ther / whiche abyde more surely in vs / than y lawe
of Chryste doth allowe : whiche commaundeth vs
to lay forth both clothyng / metall / and what treas
sure so euer we haue in stooze / nat only the wyfe for
her husbände / but also one christen man for a no
ther be he neuer so vnknownen. Wherfore lette the
woman vnderstande / that if she wyl nat spede all
her substance to saue her husbände from neuer so

Iytell harmes / she is nat worthe to beare þ name /
 neither of a good / nor chursten woman / nor ones to
 be called a wyfe : Neither I wold þ she shulde loue
 her husbände as one loueth his frende / or his bro-
 ther / that is to say / I wyl that she shall gyue hym
 great worshyp reuerence / great obediēce / & seruice
 also : whiche thyng nat only the xāple of the olde
 world teacheth vs / but also all lawes. both spiritu-
 al & temporall / and Nature her selfe cryeth and cō-
 mandeth / that the woman shalbe subiect & obediēt
 to the man. And in al kindes of beaſtis the femals
 obey þ males / and wayten vpon them / and fawne
 vpon them / and suffre them selfe to be corrected of
 them : Whiche thyng Nature sheweth muste be /
 and is conuenient to be done. Whiche as Aristotell
 in his booke of beaſtis sheweth / hath gyuen lesse
 strength and power vnto the femalles of all kyn-
 des of beaſtis / than to the males / and more softe
 fleshe / and tender heare. More ouer / these par-
 tes / whiche nature hath gyuen for weapons of de-
 fence vnto beaſtis / as tethe / hornes / spores / and
 suche other / the moost parte of females lacke / whi-
 che they males haue / as hartes and bores. And
 if any females haue any of these / yet be they more
 stronger in the males / as hornes of bullis be more
 stronger than of kyne. In all the whiche thynges
 Nature sheweth / that þ males dutie is to succour
 and defende / and the femals to folowe and to wayte
 vpon the male / and to crepe vnder his ayde / and
 obeye hym / that she may lyue the better. But lette
 vs leaue þ examples of beaſtis / whiche make vs
 a shā

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 woman

23.
ashamed of our selfe/ without we passe them in ver-
tue/ and lette vs ascende vp vnto mannes reason.
Nowe than/ what woman wyll be so presumptu-
ous and so haute/ to disobey her husbandes byd-
dyng/ if she consyder that he is vnto her in steede
of father and mother and all her kynne/ and that
she oweth vnto hym/ all the loue and charite that
were due to them all: A ragious and a folishe wo-
man doth nat consyder this/ the whiche is disobe-
dyent vnto her husbände. Excepte peraduenture
she wolde say/ she oweth none obedience/ neither to
father nor to mother/ nor to none of her kynne. For
if she obey them she must nedes obey her husbände:
in whom by all rightes/ by all customes/ by all sta-
tutes and lawes/ by all preceptes and commaun-
dementes/ both naturall/ worldely/ and heuenly/
she ought to accompt all thyng to be. The womā
is nat rekened the more worshipfull amonge men/
that presumeth to haue mapstreye aboue her hus-
bände: but the more folishe/ and the more worthy
to be mocked: Yea and more ouer than that cursed
and vnhappy: the whiche tourneth backwarde
the lawes of nature/ lyke as thoughe a souldioure
wolde rule his capitayne/ or the moone wold stāde
aboue the sonne/ or the arme aboue the heed. For
in wedlocke the man resembleth the reason/ and
the woman the body: Nowe reason oughte to rule/
and the body to obey if a man wyll lyue. Also saint
Paule sayth: The heed of the woman is the mā.
Here nowe I entre in to the dyuine commaundes
mētes/ whiche in stomackes of reasonable people/

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oughte of reason to beare moze rule and valewe /
than lawes / moze than all mannes reasons / and
moze than the voyce of nature her selfe. God the
maker of this holle worlde / in the begynnynge
whan the worlde was yet but rude and newe / gy
uynge lawes vnto mākynde / he gaue this charge
vnto the woman. Thou shalt be vnder thyne hus
bandes rule / and he shall haue dominion ouer the.
The apostle Paule / teacher of the Christen wyse
dome / that is for to say / of the heuenly wysedome /
woulde nat haue the woman to rule the man / but
commaundeth her in many places to be subiecte.
Peter also / the pynce of the apostles / commaun
deth in this wyse : Lette all women be subiecte
to theyr husbandes / as holy women / trustynge in
our lord. Sara was obediēt vnto Abraham / and
called hym her lord. Saynt Hieronymus wyrteth
vnto Celantia in this wyse : Let the auctoryte and
rule be reserued vnto thyn husbande : and be thou
an example to all thyne house / what soueraynetie
they owen vnto hym : Do thou proue hym to be
lord by thyn obediēce / and make hym great with
thyne humilite : For the moze honour thou gyuest
vnto hym / the moze honourable thou shalt be thy
selfe. For as the Apostle saythe / the heed of a wo
mā is the man. Nowe the holle body can no where
haue moze honour / than of y^e heed / this saith saint
Hieronymus. But folyshe women do nat se / howe
soze they dyshonest them selfe / that take the soue
raynte of theyr husbandes : of whom all theyr ho
noure muste come : And so in sekynge for honour /
they

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they lose it: For if the husbande lacke honour / the
wyfe must nedes go without it: Neither kynred /
ryches / nor welth can abyde her. For who wyl
gyue any honour to that man / whom he seeth ma-
stered by a woman. And agayne / if thy husbande be
honorable / be thou neuer so lowe of byrthe / neuer
so poure / neuer so vncomly of face / yet canste thou
nat lacke honour: for neyther beautie / kynred / nor
ryches made Drestilla honourable / after she was
ones married to vngacious Catiline: nor pouerte
letted nat Salonia to be honored of y Romaynes /
whiche was wyfe vnto the wyse Cato. But nowe
that thou mayste better obey thy husbande / and
do all thynges after his mynde / fyrste thou muste
lerne all his maners / and consyder well his dispos-
itiōs and state: For there be many kyndes of hus-
bandes / and all ought to be loued / honoured / and
worshipped / & obeyed / but all must nat be etreated
vnder one maner: For husbandes muste be han-
dled / as Terence speketh / after the opinion of Pla-
to / sayeng: Mans lyfe is as it were a game at the
tables. For if that chaunce of the dyce / that is nat
for them / hit must be amended by crafty playeng:
lyke wyse in husbandes / if thou haue one after thy
appetite / thou mayst be glad / and he is to be hono-
red and obeyed: but if he be yll / either synde some
crafte to make hym good / or at the leest wyse better
to deale w. Nowe thy husbande shall be either for-
tunate or infortunate: Fortunate I call them that
haue goodnes either of mynde or of body / or exte-
rall: Infortunate I calle those / that lacke any of
these

these thze: they that be fortunat/ do easely content
theyr wyues myndes: and those that be infortunat/
muste haue delpberation taken about them:
howe be it/ I wolde they shulde rather sette theyr
loue on the husbande hym selfe / than on his fortun-
nes/ or els they shall loue both weakely & moze vn-
stedfastly: and if fortune ones flee away/ as she is
wauerynge & inconstant, she carieth away the loue
to gether with her. Noz let them nat loue goodly
men for theyr beautie/ noz ryche men for theyr mo-
ney/ noz men of great auctozite for theyr honoure:
for if they do so/ than shall they hate the sekely/ the
poure/ and those that beate no rule. If thou haue
a lerned husbande/ lerne good holy lessons of hym:
if he be vertuous do after hym: but if he be infor-
tunate/ cal vnto remembrance the sayeng of Pompe-
sius the greatte / a verye noble and a wyle man/
whiche whan he was ouer comen of Julius Ces-
sar/ and came vnto the yle of Lesbos/ to receyue his
wyfe/ and flee away with her / she seynge her hus-
bande beaten and ouer comen/ fell vnto y grounde
halfe deed for sorowe / to se her husbande haue su-
che a fall: whom Pompeius lystyng by in his ar-
mes from the grounde/ and reuied agayne / spake
vnto her in this maner: My dere wyfe Cornelia/
moste swete vnto me of all thynges / I wonder of
the sonoble a woman/ to be ouer comen in suche
maner at the fyrste stroke of Fortune: nowe thou
hast an occasion to optaine immortall honour: For
as for eloquence/ or lernynge in the lawe or feattes
of warre are no matters for women to wyne wo-

د محمد

Instances
 Dangerous
 to Liberty
 collect.

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shippe by her vertue shall onely appere if her hus-
bande be caste in aduersite / Whom if she loue and
worship / noz lothe his mysery / but entreate / as is
becommyng to do her husbände / the worlde shall
take good of her perpetually. Wherfore it shall be
greater honour to the to loue Pompeius thus ouer-
uer throwen / than whan he was the pryncce of all
the Romaines / and gouernoure of the Senate /
and lorde of kynges. For as for these thinges eue-
ry woman / be she neuer so vngacious / canne loue
well inough / but to fauore and loue hym that is in
aduersite / ther is the pozt of a good womā. Ther-
fore that I am thus ouer commen thou oughtest
to loue / as an occasiō to shewe thy goodnes. Wher-
fore if thou wepe and wayle for any thyng as lōge
as I lyue / thou shewest thy selfe to loue that / whi-
ch thou lackest and haste lost : and nat to mourne
for me that am a lyue. These and suche other wor-
des he spake vnto his wyfe at that tyme : Whiche
sayeng every good woman shall ponder & consyde
in her mynde noz bere her selfe / if she chaunce be
pon an infortunate husbände : neither hate noz dis-
pise hym therfore : but rather contrary / she ought /
if he be pooze / to comfort hym / and aduertise hym
to cal vnto remembrance / that vertue is the chiefe
ryches : and helpe hym with suche honest crafter
as she knoweth shall please hym : and suche as her
acquyntance & frendes shall alowe : and as is be-
commyng for a vertuous & an honest womā. But
beware thou fall nat in to suche a wycked mynde /
to wyll hym for lucre of money to occuppe any vn-
a honest

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honest craftes / or to do any unhappy dedes / that
thou mayst lyue more delicately / or more welthely,
or go more gayly and gorgeously arayed / or dwelle
in more goodly housynge : and at fewe wordes / com-
pell nat hym to vse any fylthy occupation or dreges-
ry for thy welfare / nor to swete & to toyle / þ̄ þ̄ maist
lye at ease : for it were better for the to eat browne
bread, & drynke claye & myxy water, than cause thy
hus bande to fall vnto any slubbery worke / or styng-
kyng occupation / & excedyng labour / for to escape
thy scoldyng & chydnyng at home. for the husbāde
is his owne ruler / and his wyues lord / and nat
her subiecte / neither the wyfe ought to craue any
more of her hus bande / than she seeth she maye op-
tayne with his harte and good wyll : wherin / ma-
ny womē do a mysse / whiche with theyr vngoodly
cryng and vnrasonable callynge / crauyng / and
dullyng vpon them / dryueth them to seke vnlesfull
meanes of lpyung / and to do vngracious dedes /
to beare out with all theyr glotonny & bayne pryde :
And some be so out of all good reason / and contras-
rye to all good vertues of theyr hus bandes / that
they spende out at large theyr substance & lpyung.
Whiche vyce is the fouler / by cause that womans
kynde pretendeth more vertue and deuotion natu-
rally than the mankynde dothe : if that she shulde
forgette her selfe / and caste awaye all holynes for
the loue of money / and suche wyues be soze rebu-
ked in holy scripture / vnder the persons of the wy-
ues of Job and Choby : whiche casted folyshly in
theyr hus bandes tethe / that theyr vertues & holy
lpyung

lyuyng was the cause of theyr aduersite: wherein
they shewed great wyckednes/ and nat only solye:
whiche dydde nat belue that the ryches of vertue
was farre greater / or that hit stode in our lordes
power to make moost ryche and welthye with in a
moment/ who so euer pleased hym. What nedeth
a man any other tyrantes to his marterdome/ thā
wyues of suche disposition/ whiche pursue theyr
husbandes for theyr good deuotion/ beyng them
selfe without all deuotion/ none other wyse/ than
Petro pursued the apostles / or Domician/ Marci
mine/ Detius/ or Dioclectiā dyd pursue other chris
sten folkes in theyr tyme: And I suppose that this
wyse of Job was leste hym to make his aduersite
more paynesful/ and to oppresse hym the sozer with
her myscheuous tonge. O cursed and wycked wo
man/ that rebukest thy husbände for his goodnes/
whiche thyng the deuyll hym selfe dourste neuer
do/ for he destroyed al the goodes of Job/ slew his
seruauntes / rydde hye his chyldren out of the
worlde/ and fylled hym full of galles and scabbes:
Yet dyd he neuer rebuke hym for contynuyng styll
in his good mynde: but his wyse rebukedde hym
therfore: that a mā myght se howe moche she was
more bolde than the deuyll. But let the wyse trou
ble neuer so moche/ the husbände ought to be as
glad therof/ as were the apostles/ that they were
rekened worthy to be putte to rebuke for the name
of our lorde Iesu: but thou good daughter/ that
wylt do well/ shalt nat withdraue thyn husbände
from goodnes/ but rather exhozte hym vnto vert

a.ii.

tue/



bad comfyt
or women

tue / thoughe thou shuldeste be sure to lese all thy
goodes. Therfore / that thou mayste opteyne the
thyng / whiche saynt Paule speaketh of / sayeng :
If the hus bande be an infidell / he shall be sanctifi-
ed by his wyues saythe / remembre also the wor-
des of our lord / that there is no bode that refus-
seth any thyng in this worlde for Christis sake /
but he shall haue moche more for hit : bothe in this
worlde and in an other. If ye these ryches be sure
and certayn / whiche are kept safe from al chaunces /
neither wasted with in / as metalles be by ruste &
clothyng by moughtes / nor without as stolen by
theues. And also the prophet in the psalme sayth :
that he hath lerned by longe vse and by good expe-
rience / that neuer good man was yet destitute /
nor any of his children lacked foode. And we haue
as it were an obligation of our lord in the gospel /
that we shall trust well on his beningnite. And vn-
derstande that our father in heuen wll fynde vs
all thyng / that we shal nede / if we seke for his kyng-
dome / and the iustyce thereof. Wherfore if thyne
hus bande be foule / yet loue his harte and mynde /
where vnto thou art maryed in dede. And if thyne
hus bande be sycke / than must thou playe the true
wyfe / comforte hym / noysse hym / and make as
moche of hym / as thoughe he were neuer so holle
and so stronge / and so shall he be the lesse payned /
if he se the / as it were / take payne with hym : and
in a maner translate and shifte parte of his syck-
nes vnto thy selfe. For she is no good wyfe / that is
merpe whan her hus bande is sorpe : or holle and
lustye /

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lusty / whan he is sycke and heuye : byde thou still
by his beddes syde / and lyghten his doloure some
tyme with comfortable wordes / some tyme with
gentyll fomentations. Touche thou his woundes
thy selfe / touche thou his soze and paynfull bodye
with thyne owne handes. Do thou bothe couer
and vncouer hym thyn owne selfe : take and beare
away the chambze vessell with his water thy selfe.
Nor abhorre nat these seruices : nor put them nat
vnto thy seruantes / whiche wyl go more slowly
about them / by cause they loue hym nat so moche.
And whan the pacient perceyueth hym selfe nat
loued / his syckenes increaseth. Nowe than shulde
a man calle those wyues good and vertuons wo-
men / that be so careles in theyr hus bandes syckes-
nes / that they can be well inough content with su-
che sleight seruices as her seruantes do about hym.
And some there be / that wyl nothyng let theyr ac-
customed stations / and feastynge / and visettyng
theyr gossypes / nor breake any of theyr haunted
pleasures / though theyr husbandes lye shutte by
sicke at home / but that is no wedlocke / but rather
a poynt of concubynes / or comen harlottes : whiche
lye with men for theyr wages. Whesore shulde
I be ashamed to name that / whiche the vngratio-
ous women shame nat to do. For if thou thynke it
maketh no force / nor order thy selfe other wyse in
thyne husbandes syckenes / than if it were but thy
neighbour / thou arte a foole to loke after / that I
shulde name the for a wyfe / whanne thou vbest no
wyues gyle. For woldest thou I shulde name the

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for a wyfe / whanne thou vset no wyues maners:
for shulde I call hym a weauer that neuer lerned
to weaue / nor to drawe the wolfe / nor to caste the
shuttyll / nor strycke the webbe with the flaye:

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Though that vertue by hit selfe can nat fayle to
come to lyght / and shyneth well inough in y darke
by the bryghtnes of hit selfe / nat withstandynge /
as moche as lyethe in me / I wyll nat suffre / but
that that I haue sene my selfe / & many mo knowe
as well as I / I wyll declare / that bothe they that
nowe be / and they that shall come here after / maye
knowe it. Clare the wife of Barnarde Waldaure /
a fayre and a goodly mayde / whan she was fyrste
married at Bruges / and brought to bedde vnto her
husbande / whiche was .xlvi. yere of age / the fyrst
nyghte sawe his legges rolled and wrapped with
cloutes / and founde that she hadde chaunced on a
soze and a sekely husbande: yet for all that / she los
thed hym neuer the more / nor beganne nat to hate
hym: whom yet she had no space to loue. Nat lōge
after that / the forsayde Waldaure fell in to a great
sickenes / in so moche that all physitions dyspayred
his lyfe: than she and her mother gaue suche dili
gence vnto the seke man / that of xij. wekes contin
ually to gether / neither of them ones put of their
clothes / excepte it were to chaunge their smockes:
nor rested in the nyghte paste one houre / or .iiij. at
the moost / and that but in their clothes. The roote
of the disease was that we call the frenche pockes /
a wonderous soze / and contagious sickenes / phys
itions counsayled her / nat to touche hym so / nor
come

come so nere hym: & the same her frēdes couſayled
 her. And her cōpanions & goſſypes ſayd: it was
 ſynfully done / to bere the mā in the worlde / or kepe
 him longer on lyue with his ſickenes / & bad her pro-
 uide ſome good thyng for the ſoule / as for the body
 care no more / but howe it myght be buryed: with
 whiche ſayenge ſhe was neuer a whytte abaſſhed /
 but very diligentlpe procured bothe ſuche as was
 for the welthe of his ſoule / and prepared hollome
 meates for his body / and gaue great intendance as
 bout hym / often chaungyng his ſhetes / & his clou-
 tes / by cauſe he hadde an excedyng laze / and mat-
 ter and ſplthe ranne out of dyuers partes of his
 body: wherwith ſhe was ſo buſyed / that the moſt
 parte of the day ſhe neuer reſted / but ranne by and
 downe all the dayelonge. So at the laſte by the
 good meanes of his wyfe / Waldaure eſcaped the
 great ieoperdye / that bothe the philitions / and all
 other men ſwered / his wyfe hadde plucked hym
 from deth by ſtronge hande. And ſome teſted more
 merily than becommeth chriſten folkes / and ſayd /
 that god had purpoſed to haue ſlayne Waldaure /
 but his wyfe wolde nat let hym go out of her han-
 des. After that by the reaſon of an hotte humour
 rennyng from his heed / the grynſtle within his
 noſe beganne for to canker: wherfore the philitis
 ons hadde gyuen hym a pouder / whiche muſte be
 blowē in with a penne or a rede in to his noſe / whi-
 che ſeruice whan euery man abhorred / by cauſe of
 the tedious ſauour his wyfe reſuſed nat to do hit.
 Alſo within a whyle his chekes & his chyne brake
 out

*in ſoft ſpoken
 ſo ſoftly
 as a gentle
 ſpirit ſound
 in the
 heart*

34.
out of scabbes / wheales / and of scales / that no
barbour / neither well coude / nor gladly wolde ha-
ue hym : than his wyfe with a payre of scyflours /
founded the meanes to clyppe his berde woderous
properly. Streight after he fell in to an oher lōge
disease / whiche lasted nere. vij. yere : Where she ne-
uer beyng werpe / with contynuall dylgēce and
labour aboute hym / prepared his meate / and eue-
ry day dyd salve and bynde his soze and synkyng
legges and ronnynge of matter so hansomly / that
thou woldest say / if thou haddest sene her / that she
had hadled muske / and nat suche synkyng geare.
And dyd all this her owne selfe with all other busi-
nes / that was for to do about hym : and yet hadde
she in her house. iij. maydes and a daughter of her
owne of good age. Moreouer whā y payre of hym &
brythe was suche / that no man myght abyde nere
by. x. passēs : she wolde swere that she thought hit
marueylous swete : And ones she was very angrie
with me / bycause I sayd it stanke / for she sayde / it
semed vnto her / lyke the sauour of rype and swete
frute. Moreouer whan there was required great
coste daylye in the house / to helpe and noyse the
man oppressed with so many syckenesses / nor hadde
neyther rentes nor other profittes commynge in /
she spoyled her selfe of all her rynges / chaynis / bro-
ches / and clothes lest he shulde lacke ought duryng
his sickenes : she was content as for her selfe with
any fare / so that her husbāde myghte haue that
shulde do his paynful body good / so he by the mea-
nes of his wyfe / with that dolefull body / more like
vnto

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into a graue, than a body contynued. x. yere from
the begynnyng of his sickenes, in the whiche space
she had two chyldren by hym, and. vi. before. For
she was married. xx. yere in the holle: and yet was
she neuer infected nor ones touched with the con-
tagious kakebe: neyther she / nor yet none of her
chyldren, but hadde all their bodies both holle and
clene. Wherby a man may clerely perceyue, howe
muche theyr holynes and vertue is worthe, that
loue their hus bandes with all theyr hartes as dus-
tie is, whiche doubtles god wyll neuer leaue unre-
warded. So at the last this forsaide man died sicke
and olde / and passed out of his contynuall payne.
For whose departynge this same Clara his wyfe
made suche sorowe, that all that euer knewe her,
saye, they neuer sawe woman make suche sorowe
for her hus bande, that were bothe yonge / holle,
fayre / lusty and ryche: and whan dyuerse came to
her, nat for to cōforte her, but rather to shewe her,
that they were glad for her sake, that he was gone
she abhorred, and in a maner cursed them for their
laboure, wyllynge many tymes that she myght
haue hym agayne if it were possyble, howe so euer
he were, and whan she was of lusty age, after his
deth, yet she wolde neuer mary, sayeng: she shulde
neuer mete with anye that she coude lyke so well.
I wyl nat reherse here her great chastite and holis-
nes of lyuynge. For I speke but of þe loue of a good
wyfe: which a woman myght go the alone, but euer
coupled, & compained with all other vertues. Who
seeth nat nobre that she dyd nat marie Valdaures
b body/

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bodie/ but his harte/ or els reckened his body/ her
owne bodie: Beside that/ she kepeth still all con-
maundementes of her hus bande/ as reuerentlpe
as he were yet a lyue/ and doth many thynges as
she had harde hym speake in his lyfe/ sayeng/ this
mine hus bande wold haue commaunded and byd-
den do. O Eurippides/ if thou haddest had suche
a wyfe/ thou woldeste haue preyed all women as
faste as thou haste dispreised them. Or if kynge
Agamemnon had hadde suche a quene/ she wolde
haue taried many yeres for his retournynge from
the siege of Troy. These examples ought nat to be
kept vnshewed/ to remembre wiues of their dues
tye/ seyng that lesse matters be put in memo-
rye & writinge. But these be but of folkes of lowe de-
gree/ wyl some gentle women say. I prayste to make
aunswere thereto: Clara Valdaure was nat of the
loweste degree/ and beside that yonge/ and tender/
and fayre/ and had many seruauntes/ vnto whom
she might haue deputed all her busines/ if hit had
pleased her. And there be many noble women that
do the same/ whome I canne nat reherse all/ bothe
nowe a lyue/ and that haue bene in tymes past.
But this worlde of ours kepeth in vse only the vi-
ces of the olde worldes afore. Art thou more nos-
ble than the wyfe of Themistocles/ whiche was
prince of Athenes/ and also of all Grece: and yet
she serued her hus bande her selfe all waye in his sic-
kenes: Art thou more noble thanne Sittatonica/
wyfe vnto kynge Deiotarus/ whiche whanne her
hus bande/ was sicke and an aged man/ was both
his

his cooke / his phisition / and his surgian: O arte
 thou moze noble thanne that quene of Englande /
 whiche sucked her hus bandes wounde: All the
 noble women of Rome / vled noz wold neuer suffre
 any other to touche theyr hus bandes / whan they
 were sicke / but them selfe: Whose examples there
 is none nowe a dayes to good to take hede of. For
 and were met thou woman / that thinkest the better
 than the Romaynes / of whose bloode who so euer
 was descended / was hadde in honour throughe all
 the worlde: howe be hit the very nobilitie is nat to
 be counted by blode and riches / the whiche rather
 standeth in noble actis and vertue: and thou with
 all thy gentrye shall lye vnknown: Whan all the
 worlde perpetually shall talke of them. Therfore
 hast nat thou thy noble byrthe / whom either none
 or els very fewe shall knowe / either in thy life or af-
 ter thy dethe. But parauenture thou woldest say /
 I brought goodes and money inough to make me
 noble with. O thou fylthy and beastly woman /
 that weneste thy selfe to be a wyfe / bycause thou
 hast a man kenge by thy side / weneste thou that
 wedlocke standeth in that: Thou breakest the la-
 wes of god and Nature. For if thou woldest tou-
 che thyne owne body / beinge diseased / and loke vs
 pon thy sores and handle them / thou oughtest nat
 to refuse to do the same vnto thine hus bande / seing
 that ye be both as one persone. Therfore where is
 that same inseperate mate / whiche thou pretens-
 dest / if thou sterte from hym / whan thou shouldest
 abide most nere: Wherfore vnderstande / that thou

b.ii.

doit

dost nat thy duty / neither to thy brother borne of
 one woman with the / nor thy father that begotte
 the / neyther thy mother / that bare the. Wherfore
 if thou be a shamed of that / thou mayst lyke wyle
 be ashamed of that thou dost vnto thy hus bande:
 Whom thou oughtest to regarde more than them
 all. And many leaue they mothers lyenge sycke /
 nor loue any bodye but them selues / whiche were
 worthy to be loued of no body els / and no more be
 they in dede. Howe often haue we sene bestes with
 out reason, ruled only by nature, one cherishe an o-
 ther / and the femall lyke the sores of the male / as
 hyene / and dogges / yongs / beates / and all other
 bothe wylde and tame. And thou that arte a wo-
 man haupng reason belyde thy nature / whiche is
 more excellent thā all theirs / can nat fynde in thyn
 harte eyther to touche or to se thyn hus bandes so-
 res / whan thou haste stomacke mough to handle
 the byles and scabbes of thy concubyne: Where
 with many hath bene taken / that a man may wel
 knowe that nat nature but their owne vngacious-
 nes so dothe moue them. Howe to shewe furder of
 my matter / if thy hus bande were yll / yet ough-
 test thou to suffice hym / nor stryue with hym / by
 shrewdenes / leeste thou neuer haue ende of sorowe
 and myschypse: but whan he is more pacified / thā
 gyue hym warnynge by curteise and gentyll mea-
 nes to amende his lyuynge. And if he wyl do after
 thy sayenge / than shalt thou proffitte bothe hym
 and thy selfe: but if he begynne to waxe angre /
 stryue nat with hym / thou haste done thy dewty:

Ther

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 cepte
 hym:
 ther /
 lord /

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Therefore let hym alone and suffre hym / and thou
shalte haue nat onely great commendation afore
men / but also great merite afore god. And if he by
bothyſte meanes of hym ſelfe moued and haſty-
nes ſtrycke or beate the / thynke it is the correction
of god / and that it chaunceth the as a puniſhment
for thy ſynnes. And thou ſhalte be happye / if thou
mayſte ſo with a lyttell payne in this lyfe / bye out
the great paynes of an other worlde. Howe he hit
there be but very fewe good & wyſe wyues / whom
theyr husbandes wyll beate / be they neuer ſo vn-
happye mē. Alſo ſome husbandes there be foliſhe &
wytleſſe / whom a good wyfe wyll handle wyſely i-
noughe / and neyther prouoke them to angre / nor
take from them the honour belongynge to the mā:
but byrnyng hym in good hope that all thinge ſhalbe
done after his wyll. And for his profette ſhall rule
hym well inough by wiſedome / as it were a wyld
beaſt tamed: and in all poyntes ſhall handle hym
in lyke maner as many mothers do theyr children
in like caſe / whiche haue moſt compaſſion of them /
that be in moſt myſery: of whiche compaſſion cometh
loue and fauour. Wherefore they loue and che-
ryſhe more them that be feble / maymed / folyſhe /
yll fauored / and ſekely / than them that be ſtronger /
holle / wyſe / fayre / and luſtre. I wyll nat reherſe
all other infortunes / I wyll geue a generall pre-
cepte of all at ones. If thou be ones marped vnto
hym: and god / the churche / thy father and mo-
ther / haue giuen hym to be thy husbände and thy
lorde / thou muſt ſuffre hym / ſeing thou canſt nat

chaunge hym/ and loue hym/ worship and honore
hym: if thou wylte nat for his owne sake/ at the
lesse wise for their sakes/ that haue gyuen hym
vnto the: and for the promise that thou hast made
hym/ as many other do loue them that be worthy
no loue/ onely for their frendes sakes/ whiche hath
committed them vnto their truste. And many do
because of their promise/ thynges whiche els they
wolde nat. Therfore gyue thy diligence bothe to
seme to do/ and to do in dede/ y whiche thou muste
nedes do/ be thou neuer so lothe: & so shall all those
thinges be lighte and pleasaunt vnto the: whiche
if thou be lothe to do/ hit shall be greuous & payn-
full. Nowe I perceyue that somme put doubtes/
howe farre they ought to obey theyr husbandes:
verily in all thinges y be either honest: or without
vice/ there is no doubte but a woman doughte to ob-
bey her husbandes commaundement/ as a diuine
lawe. For the husbände beareth the roume of god
here in erthe vnto his wife, and presenteth his per-
son: Therfore if there be any thinge/ that the wife
wolde gyue vnto god/ she neyther ought nor may
do it without her husbandes lycence. For what
may a woman recken to be moze her owne/ than
her body and mynde: And yet saithe saynt Paule/
that the woman hath no power of her owne body/
neither she canne nat auowe chastite vnto god/ her
husbände either nat wyllynge/ or nat knowynge.
Wherfore if thine husbände wolde haue the other
wise occupied/ thou mayst nat onely nat go forth to
daunce or se plaies/ or go to feastes/ and passe tyme
with

With gossypes / whiche be poyntes of common
harlottes : but thou mayste nat as moche as go
pray or walke about to churches / without his lea-
ue : or elles be thou sure / that neyther thy prayer
is pleasaunte vnto god / nor thou shalt nat fynde
god in the churche. God wolde that thou pray and
go to the churche / but that is / whā thou hast done
thyne husbandes busyness at home / and he hath
none other labour to sette the about. And these be
the poyntes of wedlocke / whiche god spketh beste
in a maryed woman. For in his gospel / he biddeth
a man be at one with his frende / or he come nere
his aulter : howe moche more than wolde he haue
the to be at one with thyne husbände whiche farre
passeth any frende. Wherto goste thou to masse or
churches / whanne thyne husbände commandeth
other wyse / eyther by wordes expessedlye / or by
countenance pryuely : Wenest thou to fynde god
in the churche / whan thou leuest thyne husbände
at home either sicke or hungry : Thou mayst finde
all halowes aboute his bedde / both aulter / god /
peace / con corde / and charite / and specially where
the man and wyfe be coupled with these thynge.
Thou shalt sone make god thy frēde / if thou make
thyne husbände thy frende afore. God nedeth nat
moche of our seruice. But vertuous lyuynge and
high honour / them he reseruet h vnto hym selfe / or
ther thynge to be kept in the worlde / as loue and
con corde. And that is the cause why he reherseth
so ofte charite in his gospell / and sayth / he gyueth
his kyngdome vnto those / that haue vled charite
vnto

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vnto folkes in this worlde: and casteth out from
the inheritance of heuen: that hath ben enuious
and malicious agaynst the yeven christen. For
thou shalt easily make god thy frende: if thou re-
concile thyne euen Christen vnto the before. Ney-
ther there is any waye more redde vnto goddes fa-
uour: than fynde to optayne fauoure of thyne euen
Christen. Therfore lette a woman thinke that she
dothe a greate sacrifice: whan she serueth her hus-
bande: and thinke that she visitteth the churches de-
uoutly: if she be diligent about her husbandes bed.
But there be some women: that if their husbände
were neuer so sicke: yet wold they neuer lette their
walkinge of their stations to churches about: and
that more for their pleasure: than deuotion to god
warde. But where to shulde we talke of them?
Saynt Paule wrytynge vnto Tymothee speaketh
of womannes duete in this wise: Let the woman
lerne with all obedience: keepynge silence. For I
wyl nat haue the woman to be a teacher: nor to
rule her husbände: but kepe silence. Also wrytynge
vnto the Corinthis: he saith. Lette your wo-
men nat speake in the churche: but if they lyst to
lerne oughte: that they be in doubte of: as ke they
husbandes at home. Whiche lawe in myne opini-
on meaneth none other thyng: but that the wo-
man oughte to lerne of her husbände: and in suche
thynges as she standeth in doubte of: to folow his
minde: and beleue as he doth: and if the husbände
do wronge: him selfe shall beare all the blame: the
wyfe shalbe out of faulte: excepte it be so manifest:
that

that she may perceyue the faute her selfe playnely
inough, or els be taught other wise of suche as the
hus bande hym selfe myght well inoughe lerne.

For those thynges that be agaynste the lawes of
god / she ought nat to do though her husbände cō-
maūde her neuer so moche. For she muste aknow-
lege one for better thanne her husbände / and haue
more in price / that is Chyiste. The man is heed of
the woman / but Chyiste is heed of the man. Has
ny holy women of our fayth haue bene sore punis-
shed of theyr hus bandes / for solowynge Chyistes
preceptes agaynst theyr wyl. And yet the apostle
Paule cōmaundeth the wyfe nat to departe from
her husbāde without his leaue / be he neuer so vni-
gracious. So great be the bondes of wedlocke /
that the Chyisten myght nat departe from the hes-
then without leaue. What than oughte we to sup-
pose / where bothe be Chyistened / and bothe good?
Aristotel sayth: A good woman ought to take the
maners of her husbände / as a lawe and rule of
her lyuynge / gyuen her by god by the couplynge
of matrimony. And hit becommeth her to accorde
with her husbände and serue hym / nat onely in
prosperite / but also in aduersitie. If he lacke good-
des / or be sicke of his body / or out of his minde / let
her suffre and obey hym / excepte it be some vncle-
ly thyng / or vncommelye. For let her nat beare
longe in mynde if her husbände offende her / by
reason of distresse of his mynde: but lay the cause
in his diseale and ignorance. For the more paciēt-
ly she blyeth him in these popntes / the more thanke

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shall he gyue her / whanne he is amended. And if
there be any vncomey thyng commaunded her
by hym / whiche she hath nat done / he shall consy-
der that better after his amendynge. Wherfore a
woman ought to abstepne from yll / but in all good
thynges / to obeye none other wyse than though she
had ben bought in to the house as a bonde and
hande mayde. And in dede she is boughte with a
great price / that is to say felowship of life / and pro-
creation of childre / whiche / nothynge can be greater
nor holper. More ouer if she had had a welthy hus-
bande / than coude nat her goodnes bene so moche
knownen. For it is but a smalle acte to handle pros-
perite well. Howe be it to suffre aduersite patient-
ly is counted a great thyng. For in great aduersi-
ties and harmes nat to be in extreme dyspayre / is
a poynte of a noble stomacke. Therfore she hadde
nede to praye / that no harme bechaunce her hus-
bande. But if any aduersite fall / than let her consi-
der / that she shall wyne great worshyp there by /
if she behaue her selfe well. And let her remembre /
that neither quene Aleest shulde haue had so great
honoure / nor quene Penelope so greatte prayse / if
they had liued in prosperite with their husbandes.
For by the aduersite of kynge Admetus and Ulysses /
caused them eternall memozy. For in th aduersi-
ties of theyr hus bandes they optayned / and that
well worthye / eternall gloze / for keppynge faythe
and truthe towarde their husbandes. For women
wyl take no parte of aduersite / excepte it be suche
as be wonderous good. Wherfore to conclude / it is
beco-

as in m. 1. p. 1.

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becomynge for the wyfe to haue her husbāde in
honoure and nat dispise hym. These be Aristotles
wordes.

Of the con corde of maryed
couples. The. v. Chaptre.

It were an infinite thyng, nor the
tale shulde come vnto any ende / to reherse
the goodnes of con corde: and howe all thyng in
the worlde, and also the worlde it selfe, standeth to
gether by vnytie and con corde: but our pourpose
is to speke of wedlocke: in whiche I say, y great
test quietnes and mooste parte of pleasure is con
corde and the greatest trouble and moost parte of
misery in it is dis corde. They that were of Pytha
goras disciplyne, amonge all the preceptes of Py
thagoras, they kept these rules, and mooste, and
oftest bled them. That languishenes shuld be boi
ded and put from the body, folp and lewdnes from
the mynde, ryotte from the bealpe, and sedition
out of the cite, and dis corde out of the house, and fi
nally intemperaunce out of all thynges. Ulysses
in Homer wisheth for an husbāde, a house, and con
corde vnto Penelopea, the doughter of kynge Ily
nous: Whiche is the greatest treasure and moost
to be desyred that can be. For whan the wyfe and
husbāde lyue peasably to gether, they cause mo
che sorowe vnto theyr ennemyes, moche ioye vnto
theyr frendes, and moost of all vnto them selues.
Thus he sayde. Howe happy a maryage suppose

C.ij.

we

Handwritten signature or scribble

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we þ Albutius had / whiche lyued with his wyfe
Terrentiana without any displeasure. xxv. yere :
And yet moze fortunate was Publius Celer / þ ly-
ued with Ennia / his wyfe. xliij. yere without any
grutchyng oꝝ cōplaynt. For of disorde cometh de-
bate / bꝛaulynge / chydynge / & fyghtynge. And wo-
men be full of whynynge for the moost parte / and
yll to intreate : and ofte tymes whā they haue chis-
den their hus bandes for a lyght matter / it cometh
at laste vnto great disturbance. For there is no-
thyng that so soone casteth the mynde of the hus-
bande from his wyfe / as bothe moche scoldynge /
and chydynge / and her myscheuous tonge / whiche
Solomon lpeneth vnto a droppynge and rayning
house rose in the wynter / by cause that bothe dꝛy-
ueth the man forth at the dore. And the forsayde
Solomon sayth / that it is better to dwelle in a de-
serte and desolate countrey / than in house with a
chydynge and an angry wyfe. And a fewe whiche
be intollerable / gyue this benifitte vnto the holle
kynde / that none semethe good to deale with all :
and hereof cometh this sayenge : Who so hath no
stryfe / hath no wyfe / as who saie / he that hath a
wyfe / hath stryfe. And that thynge causeth many /
that be quietly disposed neuer to marre. And ther-
fore many thinges were wryten in olde tyme in the
rebuke of womankynde / and diuorces sought out
and sharply executed. And now amonge christen
men those thynge be soze myssed of many / and de-
syrred after. For they say their wiues wolde be bet-
ter / if they knewe they myght be put away except
they

they were gentyll. In whiche oppynyon after my
 mynde either the men be disceyued / or the women
 be starke foles: whiche do nat consydre / that they
 had nede to be the moze obedient vnto theyr hus
 bandes / that they myghte lyue the moze merilye
 with them / from whom they canne by no meanes
 be departed: lest they turne perpetuall necessite in
 to mylery / whiche they can neuer do away. For it
 resteth moche in y wyues handes to kepe rest and
 quietnes in the house. For the mā is nat so yrefull
 as the woman. And that is nat in mankynde ones
 lye / but also in all kyndes of beastes / as Aristotle
 saythe. For the males / by cause they haue moze
 bolde stomakes / & are moze lusty of courage / ther
 fore be they moze symple & lesse noysome / for they
 haue the moze noble myndes. And the females cō
 trary be moze malicius / and moze set to do harme.
 Wherfore y women wyl be taken with light suspi
 ciousnes / & ofte complayne and bere their husbans
 des / and angre them with peysshthe puelynge: but
 the mā is ealyer to recōcile than the womā: Lyke
 wyse as of men / he who so is most lyke stomacked
 vnto a womā / noz lusty cozaged / will remēbre iniur
 ry longest / & seke for vengeance the most violētly /
 noz can be cōtent with a meane reuengeāce. There
 was in olde tyme in Rome a chapell of a certayne
 goddes / in whiche if any disturbance had bene be
 twene the hus bande and the wyfe at home / they
 spake certayne wordes what they list / and were a
 greed agayne. And this goddes was named Viris
 placā, y is to saye / please hus bande. Whiche name

sheweth that the husbāde ought nat to studie to
 please the wyfe / but y^e wyfe to please her husbāde.
 And thoughe the beste parte of these that I haue
 spoken pertayne vnto con corde / yet wyl I brynge
 some thynges moze nere vnto that purpose. One
 the moost chiefe and especiall helpe vnto con corde
 is if the wyfe loue her husbāde. For this is the
 nature of loue to get loue agayne : noz let nat some
 wonder so moche as they do / whye they husbā
 des loue them nat / seyng they loue nat them / but
 loke wel lest they loue nat their husbādes so moche
 as they make seblāce. Let them loue their husban
 des in dede / and they shalbe loued of them againe.
 For fayned and counterfeted loue bothe sheweth
 it selfe nowe and thanne / and hath nat the verape
 strengthe and vertue that the faythfull loue hath.
 Moze ouer if the wyfe and husbāde loue to ge
 ther / they shal bothe wyl and nylle one thyng /
 whiche is the very & true loue. For ther can neuer
 be dis corde noz debate betwene those / in whom is
 one harte / nat despyng contrary thyng. And one
 minde nat of cōtrary opinion. My mother Blauns
 che / whan she had be. xv. yere maryed vnto my fa
 ther / I coude neuer se her stryue with my father.
 There were. ii. sayenges that she had euer in her
 mouthe / as p^rouerbes. Whan she wolde say she be
 leued well any thinge / than she bled to say / euen as
 though Lodowpke viues had spoken hit. Whan
 she wolde say that she wolde any thing / she bled to
 say / euen as though Lodowpke viues wolde hit.
 I haue harde my father saye many tymes / but
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nat suche stockes nor stooness / that they canne nat
knowe a counterfeted thyng from a thyng in dede.
And though they disceyue folkes that loke vpon
them / yet canne they nat disceyue nature / whiche
hath nat gyuen like vertue vnto thinges counters
feted as trewe in dede. Lette them make proffe in
them selfe. Let them cōsider / whether they thinke
them honest and sad y make cōtenāce of honesty /
hauynge none at alloz nat : and whether they loue
agayne suche as make semblance as though they
loued them and do nat in dede. Hit were good for a
wyle to vse that counsayle / that Horace the wyle
poet gyueth vnto Lollius / howe to vse his frende /
bydddyng hym applye hym selfe vnto his frendes
appetyte. If he lyst hunt sayth he / do thou nat
syt to make verses / but cast vp thy mules / and fol
lowe the herles carieng the nettes / and leade forth
dogges. Amphion and zetug were betherne and
twynnes bozne of Anthiopia / the one was verpe
connyng in harpyng / thother rude and vnlearned.
Nowe whan the sounde of the harpe pleased nat
zetug / and lyke to departe company betwyte the
two betherne / Amphion therfore layde downe
his harpe : and so let the wyle ordre her selfe after
her husbandes maners and pleasure / leest he hate
and set noughte by her. We rede in histories / that
Andromacha Hectors wyfe gaue haye & ootes vnto
to his horses with her owne handes / bycause she
sawe what delyte her husbände had in them / and
kepte them for warre / as dilygently as coulde be.
And Cecilius Plinius sheweth in many pistelles
that

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33

that he loued his wyfe moost derely / in whiche pi-
 stollis there is one wryten vnto Hyspula his wyues
 awnt / whiche had brought her vp / where he gy-
 ueth her great thākes that she so taught her / and
 brought vp / whan she was a chylde : and also she
 wold the cause why he loued his wyfe so well / wry-
 tynge of his wyfe in this wyse : She loueth me /
 whiche is a signe of chastite. And moze ouer she
 is greatly gyuen vnto lernyng whiche fantasy she
 hath taken by y loue she hath vnto me. She hath
 my booke / and redeth / and lerneth them without
 boke : & whā so euer I shall pleade / she is wonders
 carefull : and whan I haue done / marueilous ioy-
 full. She setteth folkes to watche / howe I am ly-
 ked of the people / what countenaunce / what noyse
 I cause them to make / what iudgement I get in
 the ende. And whan so euer I reherse a lectoure /
 she getteth her nexte vnto me / separte from the o-
 ther herers with a bayle / and herkeneth moost di-
 ligently for my praples. She syngeth my verses /
 and playeth them on the lute. None other maister
 teacheth her / but the loue she hath vnto me / whi-
 che is the best schole maister of all. Thus wryteth
 Plinius. A late whan I was at Paris and talked
 with Guilielmus Budeus at his owne hous / and
 his wyfe come bye / where as we walked / a goodly
 personne and a fayre / as a man shulde loke vpon /
 whiche as I coude deme by her comly maner and
 countenance / me thought shulde be both a pruden-
 and vertuous hus wyfe. So she / after she hadde
 salued her hus bande / with suche reuerence as a
 good

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good woman shulde/ and had welcommed me cur-
tesly and honorably / Asked hym if she were his
wyfe/yes forsothe sayth he/this is my wyfe/whi-
che so diligently foloweth my pleasure/that she in-
createth my bokes no worse than her owne chyl-
dren/by cause she seeth me loue studie so well. In
whiche thyng me thynke her worthy more p[re]p[ar]-
than was Plinius wyfe: in as moche as she was
lerned her selfe/and this is nat. Nowe howe mo-
che more honestly dothe she / than suche as drawe
theyr hus bandes from study/ and counsaile them
to laker/ playe/ or other pleasures/ that they may
obtaine parte them selfe/ either of laker/ playe/ or
volupties / bycause they can get no parte of theyr
study. And the soles knowe nat howe moche more
sure and veray pleasure hit were / to haue a wyse
man than a ryche or voluptuous. More ouer they
shulde lyue a great deale more quietly with wyse
men than with ignorant soles / that neuer had set
the byrdell of reason to rule theyr fantasyes with
all/whiche be for the more parte caried quite away
with suche motions as come in theyr myndes.
Nor she shulde loth in her husbände neither study
nor any thing els/ either by wordes/countenance/
or gesture/ or any maner of signes / she shall loue
all thyng in hym / haue all thyng in reuerence /
and set great store by it/ what so euer he dothe/ as-
sent all thyng vnto hym/ and beleue what so euer
hesayth/ though he tolde that neyther were true /
nor lyke to be/ nor presume aboue her husbände in
any maner thyng/ she shall reckon hym her father/
her

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her lord/ her elder/ her better. This shall she both
knowlege in dede / and make semblaunce of. For
howe can any loue or frendshipp stande / if thou be-
yng ryche dyspyse hym poore: or saye thy selfe /
loth hym be yng foule: or thy selfe of great bloode/
disdayne hym as of lowe byrth: Iuuenall sayth/
there is nothyng more intollerable than a ryche
wyfe. Saint Hieronymus saith the same / writinge
agaynst Iouyniane. And Theophrast sayth / it is
a tourment to suffre a ryche wyfe / but I canne nat
beleue that / excepte they say / if she be yll and lewde
with all. For what a lewdnes is hit / nat to consy-
der howe bayne a thyng that money is: for hit is
the bylest of all thyng that men be proude of. But
man yghte and frayle myndes wyl ryse a losse
with a lyttell wynde. Ah foole / dothe nat wedlocke
make all thyng comen: For if that frendshippe
make all thyng comen / howe moche more dothe
marriage make comen nat onely theyr money /
but also frendes / kyns folke / and all thyng elles:
Wherfore the Rhomeynes as Plutarke sayth /
commaunded in theyr lawes / that the husbande
and wyfe shulde gyue nothyng one vnto another /
bycause that neither shulde reken any thyng pry-
uatly theyr owne. In a good comen wele Plato
sayth / that these wordes / myne and thyne / shulde
be put awaye. Than moche more in a good house
holde / whiche is than the best & most perfet / there
to moost welchfull / whan there is as one body vnder
one heed. For if it haue many heddes or many
bodies / it is lyke a monster.

D. II.

hus

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husbandes and after the similitude of Plutarke/
though there be more water thā wyne in þ cuppe/
yet is all the myxture called wyne/ so though the
woman byynge neuer so moche with her / and the
man neuer so lyttell/ yet all is his. For he must ne-
des haue all that the woman hath / that hath her
selfe & is her lord. And þ mayst here our lord say
to the: Woman thou shalt be in the rule of thy hus-
bande: and he shall haue the maistrice on the. For
he is to be dispised for his fauoure. For thou haste
fauour/ & he hath þ with thy fauoure. I wyll nat
dispute/ howe slender a thing beautie is/ whiche
standeth but onely in mennes oppnyons. For she
that is fayre in one mannes sight / is foule in an o-
thers. Howe frayle / and vnto howe many ieopers
dies indangered / howe fletyng / and howe vnsta-
ble a thing is beautie/ whā one agewe/ one wart/
or one heare maye of the mooste goodly make the
moost lothsome. And in men no body despyrcth su-
che grace of faynes: but they thynke in a woman
very comely: and yet shalt thou rede in the wyse
kynges sayeng: fauour is a disceytfull thyng / and
beautie is bayne: But the woman that dredeth
god/ she shall be preysed. Finally/ seyng that ye be
one fleische/ or rather one person both thou and thy
husbande / than can he neuer be foule that hath a
fayre wyfe. And if thou wylte nat suppose neyther
the wyfe nor the husbāde to be fayre / vertue alone
is both beauty and noblenes. I wyl let passe here
howe foolyshe a thyng it is / that they call nobles-
nes. Whose opiniō and estimation standeth in the
comen

comen boyce of people. whiche is maister of aller
rours. But be thou neuer so noble / if thou marpe
to one vnnoble / thou arte made vnnobler than he:
no: the wyfe can nat be moze noble than her hus
bande. For that thyng canne nat be alowed in no
kynde of beaſtis. The chyldezen haue the name of
the father thowwe all the worlde / as of the better:
and than if thou be very noble / eyther must he be
made very noble / or thou vnnoble. And in the Ci
uile lawe the women haue theyr dignitie of theyr
hus bandes and nat of theyr fathers / in so moche
that those that were comyn of mooste noble fa
ther / if they marped vnto one of lowe degree / they
were nat called noble. And that appered well in y
noble women of Rome / whiche droue out of the
chapell of chastite / that was ordayned for noble
women one Virginia / comen of noble parentes.
bycause she was marped vnto a mā of lowe byrth:
& therfore they sayde she was none of them / but of
the comen rate of people: neither she denyed that /
no: was ashamed to be taken for one of the lowe
people / no: dispised the comen people in compa
rison of the nobles / no: abashed to be called Virgi
nia Volūnius wyfe. Also Cornelia / doughter vnto
Scipio / whan she was marped vnto an house /
whiche was in dede great and famous / and hono
rable: Howe be hit / nothyng able to be compared
with her fathers / beyng her selfe of the best bloode
in Rome / and one the mooste chiefe of that bloode /
doughter of Scipio: whiche was the conquerour
of Affrike / the prince of the Senate / and all the

people of Rome / and also of all the worlde most ex-
cellent / though she hadde to her mother Emilya /
comen of the bloode of the Emilians / the most ho-
nourable and famous / bothe in Rome / and all the
worlde : yet she haupnge so great honoure bothe of
fathers syde and of mothers / had leauer euer be
called Cornelia Bracchi, by her husbandes name, thā
Cornelia Scipionis. Wherfoze some were discontent /
whiche for honour vsed to call her Cornelia Scipionis,
by her fathers name. Thesia / sister vnto the elder
Dionisius the tyrant of Syracuse / was married to
one Philoxenus / whiche whan he had gone about
to do a displeasure vnto Dionisius / and whan he
was spyed was constrayned to fle out of Syracille /
this Thesia his wyfe was sent for by the kyng her
brother / and rebuked of hym / bycause she dyd nat
discouer her husbandes flyghte vnto hym. Whye
sayde she / wenest thou that I were so vile and ab-
iecte / that if I hadde knowen of his gopnge / I
wolde nat a gone with all and solowed hym / and
bene rather the wyfe of Philoxenus the out lawe
in any place in the worlde / than kyng Dionisius
syster here at home in my countrey? And all the
Siracusians hadde in great reuerence this gaye
and vertuous mynde of hers. And whā the tyrāts
were banysed / they bothe worshipped here in her
lyfe / and honoured after her deth. Marp the wyfe
of Maximilian the emperour / whiche had by her
father of inheritance all Flanders and Pycardye /
and the people set nought by the symple and softe
disposition of Maximilian / and sewed for all they
mat,

matters unto Mary his wyfe / yet wolde she neuer
determine nothing without her husbands aduise /
whose wyl she reckened euer for a lawe / though she
myght well enough haue ruled and ordered all as
she lyst / wth his good wyl : Whiche vnto suffer of
his myldestomacke any thing y^e she lyst / vnto his
good and prouident wyfe / & that in her owne goodes.
So Mary by obeyeng her husbände / and regar-
dyng hym so well brought hym in to great aucto-
rite / and made the people more obediēt vnto them
both / as though their powers were increased and
ayded either by other. And these duties be in the
mynde. Nowe must we bypdele the tonge / whiche
if the mynde be well bypdeled it shall rule it well is
noughe. For the cause why many women be rattle
of tonge is bicause they can nat rule their mydes.
For ire occuppeth them holle / and plucketh out of
frame / nor suffreth any pte of them to rule it selfe :
and therfore haue they neither measure nor reason
in their chiding and scoldynge. For they be put besyde
all reason and discretion / whan the fyre hath
catched all to gether and made his owne : Whiche
soone increaseth in soft timber and apte for fyre :
Wherof commeth ragynge / both of stomacke and
tonge without measure. Whiche I haue ofte wond-
red on / and that in very good and honest women /
in whom saynge this one vice / there lacketh nei-
ther chastite nor goodnes / manyfolde & great ver-
tues. Yet haue I myssed in them moderation and
temperance of ire & language : in so moche that
I haue ben ashamed of it / though none of it hath
pers

pertayned to me / but bene amōge those that haue
 bene very strangers to me / at leest if one Christen
 body ought to be a stranger vnto an other. Ther-
 fore as it is a harde vertue for a woman to temper
 her tonge / so verily it is the mooste goodly vertue
 that can be longe to any. Whiche thyng she shall
 easily do if she abyde in her owne power / noz suffer
 her selfe to be caried away with her owne fātesies /
 as it were with stozmes of wether. And this lette
 her ofte call to mynde specially / and purpose whyle
 she is safe & in her owne power / that if she chaunce
 to falle at wordes with her hus bande / she rebuke
 nat noz dispzeise either his kynne / or person / or cō-
 ditiōs / or his lyfe / whiche thyng she woteth shuld
 greue his stomacke. For if he be angred / with su-
 che a thyng / he wyll bothe be woyle to reconcytle /
 and after that he is agreed agayne / yet as ofte as
 that worde commeth vnto his remembraunce / he
 wyll neuer loke merily on her / besyde the displeas-
 sure that it is to god. For our lord saythe in the go-
 spell of Mattheu : Who so saythe vnto his brother
 Racha, that is to saye / braynles / shall be accusable
 vnto the counsaile : and he that sayth sole / shall be
 dampnable vnto the pyt of fyre. Nowe than cons-
 syder what thou shalte haue / that makest y great
 raplyng / nat onely on thy brother / but also thy fas-
 ther / and as moche a lyeth in the / on the deputy
 of god and all thy kyn. And if thy hus bande laze
 any suche thyng vnto thy charge / be woyle that it
 abyde nat in thy remembraunce / but suffre it pa-
 tiently : and whan he is comen vnto hym selfe
 agayne

592
agayne thou shalt obtayne great thanke of hym
for thy sufferance / and shalt tourne his furious
mynde vnto good: and shalt haue hym the more
gentyll after warde and easier to deale with. Ter
rence / whose pourpose was none other / but to ex
presse the conditions of the worlde in his comedys
es / writeth of a chaste and honest yonge woman in
this wyse: She as becometh an honeste woman /
shamfast / sad / and demure / suffred all the iniuries
and fautes of her husbände / and kept close the dis
plesures. And for these causes / þ husbādes minde
toured agayne vnto his wyfe / frome whose loue
he abhorred. And that was the counsaile of the
wyse nource in Seneke the poet / whiche she gaue
vnto Octavia the wyfe of Nero / sayenge: Vain
quisshe thy cruell husbände rather with obedyēce.
For let nat a woman caste in her husbandes tethe
any benefyte done vnto hym by her / whiche is an
vnsyttynge and a displeasānt thyng / yea amonge
those that be nothyng a kynne to gether: and he
that casteth his benefite in an other mannes teth /
loseth his thanke that he shulde haue had. For he
hath strycken hit out of the others harte. More
ouer if thou consyder well / there can be no benefite
done by þ to thy husbāde / to whom thou art bound
de as moche / as vnto thy father or thy selfe other.
For any good woman wyl make moche reuerfall
of her kynred / or goodes / whiche thyng wyl light
lye wery her husbände / beyng neuer so louynge.
The poet Iuuenall saith / that he had leauer haue
a poore woman / and of lowe byrth / than Cornelia

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the doughter of Scipio African / (of whose vertues we haue spoken here before) if she be proude and statelie of her fathers noblenes: For he sayth in this wyle:

JS
I had leauer haue a pooze Venusyne
Than the Cornelia mother vnto Gracchus
If thou brynge with thy vertues fyne
Proude lokes / and reken by triumphis.
Away with Anniball I pray the / in armes
Quercomen / and Syphax vanquysshed /
And with holle Carthage all to gether flyte.

JS
The sage man Plutarke commaundeth / that
in the begynnynge of mariage all occasions of debate shulde be eschewed / whan the loue is yet nat wel knitte to gether / and is yet tender and weake / and easie to breake with any lytell cause / as a vellell newe made wyl a sonder with a small knocke. For let her nat chide a hebd. For where shulde they lay awaye theyr displeasure / if they make þ place troublesome / and comberous with scoldynge / whiche is moost mete for loue and conorde / and as hit were / corrupteth the medicine / that the disease of the mynde shulde be holpen with.

JS
Howe she shulde lyue betwene her
husbande and her selfe priuately.

The. vi. Chaptre.

It were nat vnnete for this place
to reherse howe she ought to behaue her in
priuitie and secretly vnto her husbande / betwene

hym

hym and her. First let her vnderstande that they
were wonte to make sacrifice vnto Iuno/ whom
they called the ruler and ouer seer of wedlocke/ ne-
uer offered the gail in sacrifice that they made/ but
toke it out of the beaste/ and cast it away behynde
the alter/ signifieng that there ought to be neither
displeasure/ nor any bytternes amonge married
couples. Also they were wonte to couple Venus
and Mercury to gether in maryage/ as a pleasure
and myyth. For the wyfe shulde couple and bynde
her husbande vnto her euery day more and more/
with her pleasant and gentyll conditions. For no-
thyng doth more drawe and entyce vnto hit/ than
doth pleasant conditions and swete speche. A wyse
woman shulde haue in mynde mery tales/ & histo-
ries (howe be it yet honest) wherwith she may re-
fresh her husbande/ and make hym mery/ whan
he is wery. And also she shal lerne preceptes of wi-
sedome to exhorthe hym vnto vertue/ or drawe hym
from vice with al/ and some sage sentences agaynst
the assautes and rages of bothe fortunes/ bothe to
plucke downe her husbandes stomacke/ if he be
proude of piperite and welth: and cōforte & harre
hym/ if he be stryken in heuynes with aduersite.
So Placidia daughter vnto Theodosius/ the em-
peroure/ whan her husbande Athaulpus þ kyng
of the Gothians/ was in purpose to utterly distroy
Rome/ and the name of Romanes/ with her swete
eloquence and pleasaunt behauour/ brought hym
out of that vngacious purpose/ & saued her coun-
tre. And agayne the wyfe shall make her husbāde

2. a large group of

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a counsaile of all her sorowes and cares: so that
they be mete to tell a wyle man of. She shall take
only for her companion and talkyng felowe/ coun-
sellout/ mapster/ and lord/ and better vnto hym all
her thoughtis/ and rest in him. For these thyngis
make loue and cōcorde. For lyghtly we loue them/
whom we tell our counsaile vnto/ and as hit were
vnlade vs of our thoughtes/ & in whom we truste
moche. And lyghtly folkes loue them agayne/ of
whom they reckon them selfe loued and trusted. A
wyle woman shall as moche as she may e/ serche
diligently whether her husbände haue any p̄ll sus-
pectiō in her: whether ther be any sparkes of āger/
or hate/ or any resydues or stepes of them lefte in
his mynde/ if there be any suche thyng/ let her la-
bour to get it out or hit growe greater. For these
thynges increasē lyghely with a lyttell cause. Let
her therfore get this out of her husbādes mynde
by gentyl meanes/ and content hym agayne. For
vñknown sickenes increasē and dystroye þ body
soner/ than those that appere. Lette her nat stryue
to plucke it out/ nor handle it harde/ lest she fasten
it the more sure in/ whan she may better auoyde it
without any payne/ that is to saie/ without com-
playnt/ & without gronnyng. For let her nat th̄yke
that either god or man is content with her/ whyle
her husbāde is displeased with her. Our lordē
saythe in the gospell: If thou come to do thyne of-
fyringe at the alter/ and there remembre that any
displeasure be yet remaining betwene thy brother
and the/ lay downe thyne offyring there/ and go be
agreed

agree d fyrst With thy brother / and after offer that
 vnto god / that thou intendest. For thou callest for
 peace of god in bayne / as longe as thy frende is
 nat pleased with the / but moche more if thy hus-
 bande be nat. What so euer is spoken in the chābre
 & the holy bed of wedlocke / let her take good hede
 to kepe more secrete and counsaile / than the sacri-
 fice of Ceres in Clewece was kepte / or misteries of
 any other god or goddes. For what madnes is hit
 to bable out suche thynge / as ought to be kepte
 so secrete. The wyse people of Athens / whan they
 hadde warre with Phylpp kynge of Macedony /
 and had taken letters of his / sente vnto his wyfe
 Olempias / they wolde nat suffre them to be ope-
 ned and red / bycause they reckened the secretes of
 wedlocke to be / as they be in dede / holy / and to be
 kepte in priuete / nor to be conuenient to commyne
 them abroad / or to be knowen of other folkes / than
 of the wyfe and her husbände. And therfore they
 sente the letters vntouched vnto Macedone vnto y
 quene. Wherfore they were worthy to haue theyr
 wyues both to kepe faith and counsaile with them.
 Nowe if they dyd that vnto theyr enemye armed
 agaynst them / howe moche more is it for the to do
 it vnto thy husbände. Porcia wyfe vnto Brutus
 proued her owne pacience with a wounde / whether
 she coude kepe counsaile of great matters or nat.
 And whā she sawe she coude hyde the wounde and
 kepe secrete / than was she so bolde as to aske of her
 husbände what he studied so carefully vpon : And
 whan he had tolde her howe they purposed to flee

Cesar she keppe her as wel as any that was of the
same counsaile. Neyther the wyfe ought onely to
loue her husbände her selfe / but also to se that she
make nat other folkes to hate hym / or byng him in
to any icpdy by causing him to be enuied throug
her meanes. For let nat her vse her husbände to
be her page, and reuēge all iniuries done vnto her,
excepte hit be the parell of chastite / whiche is the
most precious thyng that a woman can haue. If
any body haue spoken wordes of displeasure or dis
honesty vnto her, or done a thing that may seme to
griue her tender mynde, let her nat ronne streight
to her husbände and kenne his stomacke with fy
re wordes / suche as angre is wonte to cause. A
good woman shall take all suche thynges patients
ly, and shall reke her selfe safe and sure inoughe,
as long as her chastite is holle and vntouched:
whiche if it be poluted, there is nothyng to be re
kened pure. She shall vse in chaumbre nat onely
chast behauour, but also shamfastnes. And let her
remembre that she is a wyfe, in whom Plutarke
wolde haue both great loue and great demurenes
coupled and ioyned to gether. They say that the
quenes of Perse were wote to kepe priuate and fos
ber feastis with their husbandes, but as for in wā
ton bakettes came none but syngers, mynstrelles,
and concubynes, wedlocke was had in suche reue
rence. For as the noble prince was wonte to say, a
wife was a name of dignite and nat of bodily lust:
so the husbände is a name of couplyng and affinis
tie, as I haue declared. For the husbādes ought
nat

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nat to gyue them selfe vnto ouer moche pleasure /
nor to delpte in any companye but they: wyues /
but our purpose is nat here to teache the husbands.
Howe be it / it is nat conuenient for them to be
maisters of wantōnes and lechery vnto they: wy
ues. And let them euer remembze this sayeng of
Xpistus the philosopher: He is an adulterat with
his wyfe / who so is ouer excedyng and ouer hote a
louer. And let him obey the apostle Paule / sayeng
vnto husbands, that they shulde haue their wyfe
as vessels of generation in holynes / and nat in vn
lesfull concupiscence or immoderate / as the pagās
do / that knowe nat god. The spouse in the cantis
cles calleth his spouse syster / to the entent to make
his loue more measurable: but we wyll retorne a
gayne vnto women. Let them nat defoyle the hos
ly and honeste bed of wedlocke with fylthy and le
cherous actes. The chaste wyfe of Spartane, whā
she was asked if she vled to go vnto her husbāde /
nay perde sayd she / but he vnto me. For the chaste
woman neuer prouoked the lust of her husbāde /
nor vled the bodylye pleasure / but for her husban
des pleasure. Trebellius Pollio wyrtethe / that
zenobia the quene of Palmyra / a very well lerned
and a wyse woman / was of so great chastite / that
she wolde nat lye with her husbāde / without she
had proued before / whether she were with chyld
or no. For whan she had lye with hym she wolde
tarpe her tyme / to se whether she had conceived:
and if she had nat / than was she contente to suffre
her husoandes wyll agayne. Who wolde thynke /
that

that this woman had any luste or pleasure in her
body: This was a woman worthy to be had in ho-
nour and reuerence/ whiche had no more pleasure
in her natural partes/ than in her fote or her finger.
She had bene worthy to haue borne childre with-
outen mannes company/ whiche neuer desyred it/
but only for children: or els to haue brought them
forth without payne: whiche gate them without
pleasure. But one of our christen women called E-
thelfryda/ a quene of Englade/ dyd a great acte/
whiche after she had borne one chylde/ neuer laye
more with her husbände. And yet one Edelthrus-
dis/ quene of the same countrey/ passed her: whis-
che had had. ii. husbändes/ and made them both
to kepe perpetuall chastite. There were also other
couples that lyued to gether without carnall deas-
lyng/ as Henricus Bauarus/ the prince of Rome/
and Sinegunda his wyfe: Julianus the martyr/
and Basilia his wyfe: and in the cytye of Alexan-
der Chrysanthus/ and Daria his wyfe: and Amos
his wyfe. For these holy folkes vnderstode well
inough/ that thyng whiche is wyte of wyse men/
that the bodely pleasure is vnworthy this excellēt
nature of ours/ whiche we haue of the soule. And
therfore euery body dispiseth hit the more/ and cas-
teth it away/ the more that he hath of that excel-
lentnes of the soule/ & the nigher that he is to god:
and other heuenlye myndes neyther wyll vse this
pleasure often/ excepte it be suche as haue but beas-
tly/ vile/ and abiecte myndes/ and hath taken mo-
che of vile nature/ and beray litle of that high and
celestiall

67.
celestiall nature. You wyues / Whanne you put of
your smockes / put vpon shamesfastnes / and kepe
alway both day and night both in cōpany of other
men and of your hus bandes / both in the light and
in the darke / that mooste honeste bayle of nature.
Let neuer god / let neuer angelles / let neuer your
owne consciēce espy you bare of the couer of sham-
fastnes. For there is nothyng more foule and lothe-
some / than you be / if you be naked of that Couer.
The wyse and sad poet Heliodus wolde nat haue
women to put of theyr smockes in the nyght / by-
cause the nyghtes be the immortall goddes.

Of ieolofy. The. vii. Chaptre.

Of ierone calleth ieolofy / after the opini-
on of the stomicke philosophers / a care of a
mannes mynde / lest an other shulde haue as well
as he / that thyng / whiche hym selfe wolde ope-
tayne. Hit is called also a feare / lest an other man
shulde haue that comen with hym that thyng /
whiche he wolde haue to be seuerallye his owne.
What wordes so euer they expounde hit with / be-
rely hit is a sore vexation and agony / and a betraye
cruell tyranne / whiche as longe as it rayneth and
rayneth in the hus bandes hart / lette the wyfe nei-
uer hope to haue pease. Hit were better for them
both to be deade / than any of them to fall in to ieol-
ofy / but specially the man. What paynes or tour-
ment can be comparedde : bothe for hym that is
vexed with the inquietnes of ieolofye / and hym of
whom

whom the feare is? Therof ryseth growyng/ come
playnyng/ repenge/ with hate bothe of hym selfe
and other/ and perpetual supection of harme/ and
chydnyng/ brawlyng/ feghtyng/ yea & also murder:
For we haue both red and harde tell of many/ that
haue slayne theyr wyues/ moued only with ieolos
sy: the whiche affection doth also rage wyld bea
stis: For Aristotell wyrteth/ that the lyon wyl all
to reare y lyones/ if he take her in aduouty. And
I my selfe/ with many other moo/ haue seen the
Cocke swanck yll his henne/ because she folowed
an other cocke. Therfore lette the woman labour
with all her power/ lest this fantasie come vpon
her husbande/ or if it come vpon hym/ to get hym
out of it/ and cause hym to leaue it. And that shall
she do onely by one meane/ that is if she neyther
say no/ do/ that her husbande maye take suspencion
of. Saint Paule/ saint Hieronymus/ Aristotle/ and
many other great and wyle men counsaile betw
well/ that folkes neither do yll/ nor any thyng that
longerth to yll. But aduenture thou wyllt saye/ that
this is an harde thyng. For who can rule other
menys suspicioulnes. Yes/ many wayes. Firste
if thou be chastyte/ and that is the reddest waye/
For tyme euer byngeth forthe the trouthe/ and
tyme causeth the falsehode to fade and vanysh
away/ and reformeth and strengeth the trouthe.
If thou be good/ and haue a ielous husbande/
yet mayst thou hope that he wyll put awaye that
vquietnes of mynde. But and thou be noughtie/
be sure that that fantasie shall neuer go from hym/
but

69.
but rather increase dayly. Finally if thou suffre
thy husbandes icolour gyles / thou arte happye /
if gyle / thou arte unhappy. Therefore shalte thou
both loue thy husbande / and labour that he may
perceiue hym selfe loued: but beware that thou
use no faynyng nor dissimulation: for than the
more craftily that he seeth the dissemble / the more
soe wyll he hate the. For faynyng neuer lyghely
cometh to the point that it is purposed: but for
the more parte cleue contrary. I greeue women ofte
warnyng / and ofte in dede they geue warnyng /
and moche more the man / that they disceiue nat
them selfe / supposyng to be no soe / whether one
do a thyng in dede or seme to do it. For they be but
foles and ignorant / that wote they shall alter the
nature of thynges with colouryng and faynyng.
Let her she be nat selfe nat only to loue no man so
well as her husbande / but also to loue none other
at all but hym. If she loue any other / let it be but
for her husbandes sake: or if she can nat loue her
husbandes friends / yet let her nat hate them. For
there be many men that can be well content / and
there to very gladd / to haue all other thynges / in
common with their wyues / except frendes. And in
the same mynde be wyues to / as concernyng their
maydes / and other women that they loue. When
she is for the abode / let her be great demurenes /
neither loue gladly to kepe company / or common
with other womens husbandes / neither with wo-
men that haue a noughtye name / neither abyde
the syght of any bande: as for letters / let her neys-
ther

ther gyue nor receyue / yet husbāde vnknowyng.
Let her speke but ytell of ocher womens husbā-
des / neither prayse theyr saynes / or any good pro-
pertie of their person / neyther gladly gyue an eare
vnto any that playseth them / nor loke moche vpon
them / neither do any thyng afoze the / that shulde
be occasion to any body to suspecte yll. These must
I nedes laye / bycause that I wolde she shulde nat
onely eschewe harme / but also euery thyng that
beareth the colour of harme. Nowe wyl I speke
of the womans teolose / whiche if she haue any /
I wyl nat greatlye go about moche remedye / to
get it a way / so hit be nat to moche and to violent /
and trouble peace of all the house / & bere her hus-
bande. For if it were suche / than hit were good for
to seke remedye. Forste and for most let the woman
consyder / that her husbande is her lorde / nor that
she may do by ryght all that he may. For the man
is nat so moche bounde as the woman to kepe cha-
stite / at leaste wayes by the lawes of the worlde /
for by goddes lawe both be bounde in lyke. Let her
confidre that the man lyueth more at libertie than
the woman / & hath more to care for. For she hath
nothyng to le to but her honestye. Let her stoppe
her eares vnto suche as tell her ill of her husbande /
and thynke they do hit but to proue a thankes. Her
myghte / wyfe vnto Cadmus the kyng of Thebis /
whan she had gone from her husbande moued by
teolose / she complayneth and soroweth in the tra-
gedy of Euripides the poet / sayeng that moche re-
soyte of women vnto her had vndone her / bycause
she

she had given lyttenyng and credence vnto those
 slanderers. Therfore if a woman purpose to for-
 sake her husbāde for his concubynes / or els for to
 braule sore with hym / let her call vnto remēbrance
 the wordes / that a certayne man spake ones / whā
 he chased a fugitive seruant that he had / and he
 ran into the backe house: I am glad sayd he / to se
 the there as I wolde haue put the / and I hadde
 caught the: so let the wyfe thynke / that she coude
 do nothyng that shulde more please her husbādes
 concubyne / than if she ronne from her house and
 her husbāde / or elles be at debate with hym. For
 than she wyl thynke to haue his fauour the more /
 whā she sech his wyfe caste hit of with her fro-
 wardnes / helpe þ speche of people / whiche thynge
 is worse for a woman / than to suffre any kynde
 of payne with her husbāde. We rede in storyes
 that yonge and newe maryed women / whā theit
 husbādes many tymes for the loue of huntynge
 hath layne out al night / they haue suspected them
 with other women / and folowedde them in to the
 woddes and forestis / and there in the darke haue
 ben kyled with arrowes and torne with dogges /
 in the steade of wylde beastis / and suffered great
 payne for theyr curious ieolosity. But howe moche
 more curtesly and wisely dyd Tertia Emplia wyfe
 vnto Africane the fyrste / whiche whā she sawe
 that her husbāde had a fantasie vnto one of her
 maydes / dissembled the matter / lest she shulde
 seme to condemne of incōtinency the banquishet
 of the worlde / and the pynce of her countrey / and

also her selfe of impacience / that coude nat suffre a
wronge of her husbände / whiche was the nobleste
mā of the worlde in his tyme. But by cause no mā
shulde thynke / that she kepte any grutchē in her
harte / she married that same woman / that had ben
her husbādes concubyne / vnto an honest man of
her owne seruantes / supposyng that if folkes de-
parted out of this lyfe / haue any remembrance or
felynge of worldly matters / that dede shulde be a
great pleasure vnto her husbādes soule. This
wyse woman knewe well inough that she was the
wyfe and the lady of the house / whether so euer her
husbāde went. And if she shulde beare any grutchē
that her husbāde shulde lye with other wo-
men / that were but a fantasie of bodely pleasure /
and nat of loue. Moreouer / if the wyfe shulde take
displeasure with her husbāde / she shulde but pro-
uoke hym the more : and if she suffre hym / she shall
the soner reclaime hym / and specially whā he doth
perceyue and compare to gether her gentyll ma-
ners and his concubynes vnrasonable pryde : for
so Terence a perynter and declarer of the worldes
conditions wyrteth in the comedye called Hecyra /
that Panphylus was gotten frome Bacchis his
concubyne / whom he loued so well / and brought a-
waye his mynde vnto his wyfe / after that he had
ones consydered and knowen well hym selfe / and
Bacchis / and his wyfe / that was at home / este-
myng bothe theyr maners as they were in dede /
howe his wyfe was / as an honeste woman ought
to be / sober / demure / and shamyfast : and howe she
suffred

suffered all the harmes and wronges that her hus-
 bande dyd vnto her / & kepte her displeasure in close:
 than his mynde by lytel and lytel ouer comen par-
 tly with pitie / that he hadde on his wyfe / partlye
 with wronges done by Bacchis / fell cleane out from
 Bacchis / and tourned all his loue vnto his wyfe /
 seyng she was of conditions accordynge to his ap-
 petite. Thus sayth Terence. *Reyther* I wyll let
 passe the dedes of that noble woman / whiche whā
 her husbāde was taken with loue of an other mā-
 nes wyfe / and she sawe him go daily vnto her with
 reuerdyce of his lyfe / bycause of the womans hus-
 bande and her byetherne / that laye styll in watche
 for hym / saide vnto her husbāde in this manere:
Syr Ife you can nat be gotten away from y^e loue
 of that womā / neither I wyll require that of you /
 I desyre you only / that you loue nat with so great
 reuerdyce of your lyfe: she sayth she wyll be cōtent
 to goo with you. Therfore byynge her home vnto
 your owne castell / and I shal leaue her all this the
 moost goodlyest parte of the place / and go my selfe
 into an other / & I promyse you of my fayth to en-
 treat her no re other wyse than myn owne syster:
 if you fynde contrarye / dryue me out of the house /
 and let her abyde. So in conclusyon she perswaded
 her husbāde: and vpon a nyght he broughte his
 concubyne into his castell / sore tremblyng and fea-
 ryng her louters wyfe. But she receyued her most
 gentelly and courteslye / and broughte her in to her
 chambze / nor neuer called her but syster / and sente
 vnto her twyse a day / & commaunded she shulde be

entreas

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entreated more tenderly and dayntely than her owne
selfe / without any token of hate / either in worde or
dede . Then sayde she vnto her husbände : Nowe
may you vse your loue with lesse care & ieopardye .
So the mā of an holle yere came nat at his wyfe /
whiche was bothe fayrer and more noble of byrth /
and honeste / and in all poyntes more goodly than
his concubyne . What she thought in her mynde /
only god knoweth : but as farre as men coude per
ceiue / she toke no displeasure with þe matter at all /
speciall after she hadde rydde her husbände out
of ieopardye . Whiche was she in the churche / and
moche in praye / and euery mā knewe wel inough
her trouble / but no man knewe that euer she gruc
ched or cōplayned . With in a yere / this man tour
ned his mynde holly vnto his wyfe / and begaane
to hate his concubyne deadly / and at the laste put
her away and set all his loue vpon his wyfe / in so
moche / that euer after he sayd / that al his mynde /
his lyfe / and his harte was in her / and now he
saith he wyll nat lyue longe after / if it shoulde chaūce
her to dye . I wyll nat name them / bicause they be
bothe on lyue . These examples haue I brought of
them that haue an euident cause of icolofye . For as
for them that be nat sure of any cause / and be vnr
reasonable / and intollerable / and cause great vex
acion / both vnto their selfe and vnto their husbā
des / for an offence / that they wotte nat whether it
be so or nat / as many do / whiche either loue inor
dinatly / or folowe theyr owne fantasyes ouer mos
che / they take lyght suspiciounes and feble conies
cture

tures / for great and euident argumentes. If her
husbande bource with an other woman / lette nat
the wyfe streyghte suspecte / that he loueth her. A
great parte of this affection cometh of beleue /
and yfseth ofter of opinion and suspicion thā mat
ter in dede. Therfore let nat the woman be taken
with every lyght suspicion / whiche ought nat to
be moued or agreued though she knewe any thing
indeede.


Of raymentes. The viii. Chaptre.

Also arayment in lyke wyse as all
other thynges ought to be referred vnto
the husbandes wyll / if he lyke symple arayment /
let her be content to weare it. For if she desyre more
goodly and cosly / than it appereth that she trym
meth nat her selfe so moche for her husbandes ries
as other meynes: whiche is no poynt of an honest
woman. What shulde a woman do with golde or
syluer / that is a Christen woman / and also whose
husbande deyleth nat there in. Thou woman /
wylte thou nat apply thy selfe vnto Christes aray
ment at thy husbandes byddyng / whiche ough
test / if he wolde haue hit so / to weare the deuyles
habyte. Saynt Ambrose speaketh of payntynge
in this maner. Hereof saythe he / cometh those in
flampynges of vices / to paynte theyr faces with
coloures / lest men shoulde myslike them / and with
the adultery of theyr face they go aboute adultery
of theyr bodye. What a madnes is hit to chaunge

the naturall ymage / and take a picture / and whis
les they feare they husbands iugement to vicer
theyr owne / for she gyueth byt iugement of her
selfe / that wolde be other wise than she was bozne /
and so while she gothe aboute to be lyked of other /
spite of all she dyllyketh her selfe. Saynt Ambrose
in these wordes sheweth what his minde is / if the
husbande haue nat specialle commaunded his
wyfe to do so. Neyther any wyse man wyl com
maunde it. But if he do comaunde / or if she knowe
that hit be his wyl / than for his mynde and pleas
sure let her do this. But than shall she say as saint
Hester sayde / whan she was apparelled and tyed
with all the deuylls pompe. Thou knowest good
lorde (said she) my necessite / & that I abhorre this
sygne of pride and of myne honour / vpon myn here
on the dayes of my pompe / and I coule hit as a
cloute despyled with blode / neither ble to weare hit
on suche dayes as I may be at rest. Therfore if a
woman be at her lybertie to weare what apparell
she lyke / lette her remembre that there is no cause
greatly despyed wherfore she oughte to desyre to be
proudely and goodly apparelled / seynge she is mar
ried and hath catched all redy that / whiche other
say the they / hunte for with suche nettes. Saynt
Cyprian the martyr byddeth married women take
hede / that they do nat flater and excuse their owne
fantasies / and lpynges in them selfe with theyr
husbandes / lest whan they say theyr husbandes
for theyr excuse / they take them for fellows and
accessaries of their vice. I haue shewed myne opi
nion

uion afore shewyd / as concernynge apparell: nothe
hit is beste to gyue an eare vnto saynt Peter and
Paul / whiche had a chrysten wyfe weare simple as
rayment / & be more goodly in holynesse of lyfynge /
than golde or precious stones. And mdede an hos
nest woman hath other more goodly atirementes,
whiche as the wise man Ektus saythe / standeth in
chast demeanoure and honest bypynng bp of her
chylzen / as Cornelia Gracchus wyfe was wonte
to say: and also in her hus bandes honour / or wor
shyp. The wyfe of Philo the wyse man / whan she
went forth vpon a tyme without a golde garlande
on her hed / and other noble women dyd weare / one
asked her why she had none: she answered againe.
the hus bandes honour and vertue is ornament
inough vnto the wyfe. Who dyd nat more regarde
the wyfe of Cato / whiche was no very riche man /
than all the wyues of a greatte many of Publicas
nes / whiche flowed in goodes: Also hit was more
honour for Antippe to be wyfe vnto poore Socra
tes / than either vnto Scopa / or anye other ryche
man in those dayes. Democrates saythe / that the
ornament of a woman is small apparell and lytell
speche / and she is the mooste honozable that hath
the best husbände: nat withstandyng / as I wolde
haue a wyfe to vse no precious apparell / lyke wyfe
no more do I allowe fylthy and slobbery arayment.
Also some thyng must be done for the tyme / place /
and comon custome / but nat excedyng / but rather
moche lesse than they require. Aristotle in his bo
kes of house keepyng wold haue a womā to vse lesse

*in my sense
better*


L
carmēt & apparell thā p lawes & customes of p cite:
do apoynt. For she ought to cōsider (sayth he) that
neither goodly clothyng / nor excellent beautie / nor
abundance of golde / shall cause a woman so great
worshyp / as shall sobernes in all thyng / and study
to lye chaste and honestly. Therefore ought she ras-
ther to regarde reason / vertue / and holynes / than
vayne iudgements and erronious customes / whiche
they haue ben brought vp by some vngracious fol-
kes / and accepted and conformed by the corrupte
and folyshe fantasies of the comon people. Where-
fore some good and vertuous wyues oughte with
one assent to resist and go agaynst suche customes /
and by skender and symple apparell do them selfe
that is conuenient / and shewe example vnto other
what waye they ought to take: and hit shulde be a
greatt pseyse for them to put away an yll custome /
than folowe it. For there is no dyspayre / but some
may bypge downe p agayne whiche was brought
vp by some. For the concent and agrement of good
women shulde preuaile as moche in goodnes / as
the concent of yll women hath preuailed in nough-
tynes / if they wolde ones begynne to stryue to ge-
ther / who shulde passe other in honestye / measure
and chastyte / and recken it a worshyp to get the vic-
tory in these thynges / and nat in the boasting of ri-
ches: whiche thyng dothe longe induce lpght myn-
des in to a great enuie / and stryfe / but fewe doth en-
uie that an other shulde be moze vertuous thā she /
or moze patient / or loue her husbände better / but
many do enuie / if an nother shulde haue moze ap-
parell

parel/chaynes/bzouches/ouches/or rpnges/than
she. O proude and foolyshe beastes / euen created
vnto banpse and pompe / here vpon rpseth strpse
and procedeth forth with suche feruent myndes /
as Cato sayth very wysely in the story of Luuius /
that the ryche women wolde haue that / whiche
none other shulde be able to come by. And on the o
ther syde / the pooze women lest they shulde be dis
pised & nought set by / by that meanes they streyne
them selfe aboue theyr power. And so whan they
be ashamed of that / that they shulde nat / and no
thyng ashamed of that / they shulde be / they robbe
bothe their hus bandes and their children / to clothe
them selfe with / and leaue hungre and pouertie at
home / that they may go forth them selfe ladē with
sylke and golde. Wherfore they compell theyr hus
bandes vnto shamefull craftes to get by / and mys
cheuous bedes / with theyr whynnyng & gronnyng /
lest theyr kynle women / alyance / or theyr neyghs
boure shulde seme rycher or more gloriously appa
relled than they. And yett all these outragious and
intollerable thynges moughte be suffered / if they
dyd nat sell away theyr chastite to get therby that
theyr hus bandes either wyl nat gyue them / or els
for lacke can nat gyue. Some remedye shulde be
founde for these euilles / either by the concete and
agrement of ryche mennys wyues / whiche with
theyr example shulde reuoke other agayne vnto
better mynde / or els some lawe wolde be made / sus
che as y lawe was in Rome called Oppius lawe /
to bydle and measure womens costelynes. These

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Christen preachers / shulde folowe the example of
the pagane Pythagoras / or rather passe hym in
suche a goodly styfe / of whome the cronicle Iu-
stine writeth in this maner : Pythagoras taught
women chastite and obedience vnto their hul bands
des / and often dyd tel them / that the mother of ver-
tues was sobze dyet and harde fare : & he brought
to passe with continuall disputyng and preachyng
vnto them / that the wyues layde awaye golden
and garnished clothes / and other ornaments of
theyr state / and refused them as instrumentes of
ryotte and superfluitie. For he affirmed that the
true garnishinge and ornaments of wyues was
chastite / and nat clothynge.

Of Walkyng abrode. The. ix. Chaptre.

It is becommyng for maryed wo-
men to go lesse abrode than maides / bycause
they haue y^e whiche y^e maydes shulde seke.
Therfore lette them caste all theyr mynde to kepe
well hym that they haue gotten / & study to please
hym onely : The maker of the lawes of the Aaces
demonians bad that the wyues / whan they went
forthe abrode shulde couer theyr faces / by cause hit
was nat conuenient for them / eyther to loke on o-
ther men / or to be loked vpon of other menne / se-
yng they haue at home alrede / whome all onely
they ought to loke vpon, and be loked vpon withal.
Whiche custome the people of Perse lande / and all
thet quarter of the worlde / with moost part of the
Grekes /

Grekes dyd vse. But I wold nat they shuld wrape
 their heed / as now a dayes the custome is to do in
 many countres of Europe / that is to go vnknown /
 and vnseene of other folkes / but them selfe bothe to
 se and to knowe other. In the whiche doyng I
 wondre nat so moche of the womans belyte / delite
 quod he: I say I wolde save the thynke shamesnes
 vnder that thynke couer / as I do theyr husbandes
 folysshenes / that do nat se howe great an occasion
 of viciousnes it is. They wyll do no harme I wys
 say they: well I wolde they had neuer done. And
 though they wolde do none / yet it is nat good to o-
 pen suche a wyndowe of lybertie. Therfore let the
 womens faces be bare of clothes / but closed and
 couered with shamesnes. For that coueryng was
 nat so moche ordeined to couer the woman / that no
 man shulde se her / as hit was / that she shulde se no
 man. Fauna wyfe vnto Faunus / kynge of Cha-
 borignes / lyued many yeres / and yet dyd neuer
 man se her / but Faunus him selfe. Therfore after
 her deathe / he was worshypped for a goddes / and
 named the good goddes / and her sacrifice was so
 kepte / that no man moughte laufully come to hit /
 neither any ymage of male beast be there / while it
 was a doyng. For I say nat this bicause I wolde
 haue women continually shette vp and kepte in /
 but bicause I wold haue them go seldome abrode /
 and belyte amonge men / whiche thynge they shall
 best content their husbandes with all. What pleas-
 sure thynke you hit was vnto kynge Tygranes /
 whiche whan he had byd Cyrus kynge of Persie
 vnto

unto a banquet / and after the banquet was done, mo:
che cōmunication there was of the comely person &
faynes of Cyrus / thā Tygranes asked his wyfe
what she thought by Cyrus: Verily sayde she / I
can nat tell: for so god loue me / al the banquet whyle,
I neuer loked at any man / but you. A vertuous
wyfe wyll neyther gladye here other men / nor of
them / nor dispute of any manes person. For what
hath she a do with other mennes faynes / whiche
ought to counte all in lyke fayre and soule / laupng
her husbande. Let her thynke hym fayrer than a
ny other / more proper than any other / lyke as the
mother dothe her only childe. In the Canticles of
the Byble / the spouse thynketh his spouse fayrest
of all women: and agayne / she thynketh hym the
fayrest of all mē. Lyke wise Duellius had a great
fauour vnto his wyues simplicitie / I wyll tell hit
in saynt Hieronimes wordes. Duellius saith he /
whiche hadde the first triumphe at Rome / for batte
taile on the see / married a goodly maide called Bis
lia / whiche was so vertuous and chaste / that she
was exāple vnto all other in that same worlde:
whan it was nat onely a vice / but also a wonder to
se a woman nought. So vpon a time this Duellius
us / whā he was aged and weake and tremblyng /
chaunled to fall out and chide with an other man /
whiche wordes that other man rebuked hym of
his synkinge brette: so he wente home displeased
there with / and there blamed his wife / bicause she
neuer had tolde him / that he myght a founde some
remedy for hit: I wolde haue tolde you sayde she /
but

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but that I wente every mannes byrthe had smel-
 led so. This noble and chaste woman was to be
 pynned: for bothe whether she dyd nat knowe the
 faulte of her hus bande/or suffered it patiently/ and
 bicause her hus bande dyd souer lerne his faute and
 hurte of his body by his enemies yll wordes thā
 his wyues lothyng. The same thynges men say/
 chaused vnto Hiero kynge of Siracuse. But those
 women can nat saye so/ that kylle many men afore
 they haue hus bandes/ and many whan they haue
 hus bādes. What demurenes I wolde haue kepte
 abyode/ it may be perceiued well inoughe/ by that
 whiche I wolde haue kepte at home in her cham-
 ber/ with her hus bande by nyght. Wherto shulde
 I speke of that rude and vncomly maner/ whiche
 is vled in many countres/ that men and their wy-
 ues shall walke both to gether in one banc: This
 custome is nat ones to be named: for hit is rather
 beastlye than mete for anye reasonable folkes. I
 wolde haue a woman to here but fewe wordes/ na-
 mely where men talke/ and speke litle. And if she
 thynke she shall here or se any vnclenlye thyng/
 couer her selfe away quickly. Kynge Hiero/ whom
 I spake of here before/ condempned y poet Epichar-
 mus in a great some of money/ bycause he had re-
 hered an vnclenly matter in the quenes ptesence.
 Augustus Cesar gaue a commaundement/ that
 no woman shulde come and se wastelers/ by cause
 they were wonte to wastell naked. For it was no
 wonder that he dyd so. For this Cesar was he that
 made y lawes of chastite and adultery. Therefore
 I wolde

3
I wolde nat haue a woman to speke / excepte it be
a thyng that shulde do hurte to be kepte in. Ape-
ther here / or at leest wyle gyue no hede vnto suche
matters as pertaine nat to thentresyng of vertue.
The poet Iuuenall rebuketh suche women as be
wyle / what the people of Seres and Thrace do :
and what sturpyng is all the worlde ouer. Also
Cato in his oration / that he made of women / wold
an honest wyle shulde be ignorant / what lawes be
made or anulled in her countrey / or what is done
amonge men of lawe in the court. And here vpon
told this common sayeng of the Grekes : womens
workes ought to be webbes of clothe / and nat elo-
quent orations. And Aristotle sayth / hit is lesse res-
buke for a man to be busye to knowe what is done
in his kythyn / than for the woman what is done
without her house. Therfore he byddeth / that she
shall neither speke nor here at all of any matters of
the realme. Seneca writeth / that his aunt for six-
tene yere to gether / while her hus bande was pres-
dent in Egypt / was neuer sene forth of her house /
nor neuer receyued in to her house any of that coun-
trei : nor neuer asked any thyng of her hus bande /
nor suffered any thyng to be asked of her selfe.
Therfore sayth he / that same countrey / whiche is
very bablyng / and wyle to fynde faute with theyr
rulers / in the whiche many a man hath ruled with-
out faute / howe be hit nat without yll name / yet
they gaue reuerence vnto her / as a speciall example
of holines / & kept in all their raplyng wordes / whi-
che is harde for hym to do / that hath a pleasure in
leopery

leoperdous consecites. And yet vnto this day they
 wyll be for suche an other as she/though they haue
 no hope to get her. It had ben a great chynge/ if y
 countrey had lyked her but. xvi. dayes but it was
 a greater thynge/ that they knowe her nat. These
 be Senekes wordes. for y holy and wyse woman
 vnderstode well enough/ that ofte accompanyinge
 with men shulde hynder some of her good name:
 as hit dothe no good to fyne clothe to be handled of
 many. Ther be some women that beare them selfe
 high of other folkes honore/as of their husbands
 brother, kynsman, and some of a frende/ with whom
 they haue very small acquaintance. What a folie is
 this to handle thy selfe so/ y an other shall be made
 good and worthy honoure/ for his owne vertue/
 and thou made noughte and vnworthy honoure/
 with another bodys vertue. And many there be/
 that so abuse theyr kynsmennes power/ that they
 make both them selfe/ and them that haue the pos
 were hated by the menes: as the wyfe of the bro
 ther of Vitellius the emperour/ whiche toke more
 vpon her bicause of her brother in lawes principa
 lite/ than the emperours wyfe her selfe dyd. The he
 dy domination of y sisters of Hiero kyng of Syra
 cuse/ moued the people vnto insurrection: where
 with bothe the kyng and all his chyldren were dis
 troyed. There was also in oure dayes a certayne
 noble man/ that hadde a wonderous proude wyfe/
 and hit chaunced hym to be touned out of all his
 goodes and possessions at ones / whom euery man
 thought was well serued / bicause the womā vled
 h.ij. her

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her selfe so pious and arrogant upon her hus-
bandes power. Therefore you women that wyl
medle with common matters of realmes and cities/
and wene to gouerne people and nations with the
braydes of your stomaches/ you go about to hurle
downe townes afore you & you lyght vpon an harde
rocke: Where vpon though you broule and shake
countreys very sore/ yet they scape & you perishe.
For you knowe neyther measure nor order: and
yet whiche is the worst poynt of all/ you wene you
knowe betay well/ and wyl be ruled in nothyng
after them that be experte. But you attempte to
drawe all thyng after your fantasie without dis-
cretion. Wene you hit was for nothyng/ that wyle
men for bad you rule and gouernance of countreys:
and that saynt Paule byddeth you shall nat speake
in congregation and gatheringe of people: All
this same meaneth/ that you shall nat medle with
matters of realmes or cities/ your owne house/ is
a citie great inoughe for you: as for the abroad/
neither knowe you/ nor be you known. Chucyd-
des wolde nat that a good womā shulde be as mo-
che as preyed with the comen voyce: and moche
lesse dysprayed. But he wolde she shulde be clerely
vnknown/ neither the comen fame to make any
mention of her. It is no great signe of honestie for a
woman to be moche known/ talked/ and longe of:
and to be marked by some speciall name in many
mennes mouthes: as to be called fayre/ or colled
eped/ skypnt/ browne/ hake/ fatte/ pale or leane.
For these thynges in a good woman oughte to be
vnknown

3. I wolde nat she shulde ones name. And wolde to
god all chysten men wolde lay them awaye. Nowe
that wydowe Judith is vanisshed away, whiche
was but a shadowe and signification of thynges
to come, and with her cōscience and holynes cutte
of the hed of Holopherne, that is to say the druyll.
Nowe Delboza, that iudged Israel, giveth place
vnto the gospel of Chyste: howe be it she dyd nat
helpe the people of god fyghtyng, so moche by coun-
saile and feates of warre, as by fastyng, prayeng,
and prophecieng: of the whiche. ij. women saynt
Ambrose, after that he hadde increated in the boke
of wydowes, touned his speche vnto chysten wo-
men, sayenge: The churche ouertometh nat the
aduersaryes power, by secular armour, but with
spirituall armour: whiche be strong inough afore
god to destroy the fences and the sleghtes of spiri-
tuall noughtynes. The armour of the churche is
saythe, the armour of the churche is prayer, whi-
che ouercommeth the aduersary. A woman ought
nat to shewe forthe abrode any lygne of presump-
tion, disdayne, or dayntye stomacke, neyther by
wordes, countenaunce, nor pace: but all shal be
simple, and ryght forthe, demure, sobre, and tem-
pered and spiced with shamesfastnes. And by cause
the lyght myndes of some wyll be lyghely stirred
with neuer so lytle a blaste of honour, it is necessa-
rye to gyue them warnyng, to be moze sad & wyse,
than to be mouedde with so lytell a wynde, or to be
ignorant, howe folysh and howe lytle worth that
thyng is, whiche we calle honour. What matter
maketh

maketh hit / whether thou be calledde Cornelia / or
 maystres Cornelia: Tender harte / that wyl be
 furred with one sounde of a worde. Thou foole /
 dost nat thou se / that thou arte no maistres for cal-
 lunge so: Harbe do they that calle women quenes
 and Empreris / do they make them so / by cause
 they calle them: The zungell Gabriell called his
 quene and lady but Mary by her name / and thou
 bid dayneste to be called by the name of one better
 thanne thy selfe. What an ignozance arte thou in of
 that thyng / whiche thou desprist: For men vse to
 calle that woman theyr ladye or maystres / that is
 theyr paramoure. For she in dede is a mannes la-
 dye and tyrante ouer hym / vnto whom he serueth
 humbly and subiectly. More ouer what force is it /
 whether thou syt or walke fyrste or laste: In some
 countreys / the fyrst hath the preeminence / in some
 countreys the laste / and in some the myddell. Wher-
 fore this thyng is but made by mennes opinton /
 and nat by nature. Therfore if thou wylte do af-
 ter opinion / and contente it / whan so euer thou arte
 the for mooste / thynke thy selfe in that countrey /
 where the for mooste be preferred. Whan thou arte
 in the myddle / thynke thy selfe there where the
 myddle hath the honour. And whan thou arte the
 laste / suppose thou arte amonge them that mooste
 esteeme the laste. And so where so euer thou arte /
 thou shalt thynke thy selfe well regarded. And as
 gayne on the other syde / lest thou shuldest waxe co-
 haute with thyne honour / whan thou arte in the
 moost honorable rowme / suppose thy selfe to be as
 amonge

monge that people / where that place is the lowest.
Nowe as for goynge out of the way / for reuerence
to geue an other towne / that is nothyng but as
the more myghty shoulde suffice the weaker / or the
holle / fauour y^e lame / or the lusty and well lyhyng /
the weake and sicke / or the empty the laden / or the
s^uperfluous the flou. And wenest thou ther is any other
cause / why me speke so gentilly vnto women / and
see so moche by them / and speke them so fawre / and
haue them in suche reuerence / but by cause that
lusty and strong nature doth handle dayntely that
other / whiche is weake and feble / where in neuer
so lytle an offence wolde soone entre / and be deape
imprinted / lyke as thyne and bricell glasses wyll
catche harme lyghely. Therefore you get no honoure
by your owne merites / but of other folkes courtesie
is: nor you be nat honoured because you deserue it,
but by cause you soze despyze hit. For whan men se
you be so greedy and despyous to haue honour / and
that suche a smalle thyng delecteth you so moche /
men be contente to do you that pleasure / and calle
you maysteresses / and laugh vpon you / and speake
gentilly to you. For wordes be no great coste / they
geue you the way / because it is no great let of their
iourney / & in the meane season yet they reue themselves
selle. They set you the highest / for they can spe wel
enough benethe you: they geue you the better ap-
pointed parte of the house / fyne clothes / golde / sil-
uer / precious stones / so do they to theyr chyldren /
because they shall nat wepe. For they reke you
no wyser / than chyldren: nor no more you be / as
longe

longe as you be moued with suche chydlike thynges. And to be shorte/ they litle you haue suche thynges/ as they se displease you so moche/ if you lacke them. And hit is an honour and a prayse for the men/ bicause they let naught by these thynges: but bycause they knowe you be of suche appetite/ no man rekepeth you the more honorable/ bycause you be honoured of the men/ but rather rekeneth them curteise and gentyll/ whiche do gyue honour vnto them/ that they knowe be so lothe to lacke it. I am a man my selfe: nat withstanding/ seyng I haue taken vpon me to teache you/ eue for a fatherly zeke and charite that I bere towarde you/ I wyl neither hyde nor dissemble any thyng that I shall thynke dothe pertaine vnto youre instruction and lernyng. Therfore wyl I open vnto you euen oure secretes. Therfore I wolde ye shuld vnderstande/ that we do but laugh at you/ and mocke you/ with that vayne coloure of honour/ and the more desyrous that ye be of honour/ & more we mocke you/ and talke of you in derision/ & gyue vnto you abundantly that peruisshenes/ whiche you calle honour. But we gyue hit nat for naughte. For you gyue as gayne vnto vs no lytle spoyle and delectation with the folyfshenes of youre ymynons and fantasyes. Truly you vnderstande nat/ wherein deye honour doth stande. It is becommynge to deserue honour/ but nat to couete it. For it shulde folowe and ensue/ and nat be hunted for. Nowe it shalbe a sygne vnto you/ that you deserue honour/ whan you be nat agreed to be bargained. And that same thyng that

that we call honour / is of so frowarde nature and
disposition / that as philosophers write / a Crocodile
dothe so / hit foloweth them that flee / and fleeth
from them that folorbe hit : and is sharpe to them
that be gentyll to it / and gentyll vnto them that be
sharpe vnto hit. Socrates sayth / there is no way
more redy vnto honour / than by vertue : the whiche
alone seketh for none honour / & yet fyndeth it.
Saluste wyrteth / that Cato Uticensis had leauer
be good / than seme good. Therfore saythe he / the
lesse that he sought of honour / the more it pursued
vpon hym. Therfore the moost sure way vnto very
honour is vertue / whiche neither can lacke honour
nor taketh indignation though it be dispised.
Flatterynge / glosynge / and faire wordes / what
woman so euer rekeneth them honour and pryse /
is worthy for her folly to haue none other honoure
or pryse. And yet there be some so madde / that
thoughe they knowe them selfe but flattered / yet
they wene they be praysed. What you wretches /
knowe you nat howe sarre flattery differreth from
praise : wene you that is praise / whiche neyther
the person spekeith with his harte / and you knowe
to / that it is false that he sayth : and that he speakeith
nat as he thynketh : but either to mocke you /
or to deceyue you with all : beleue no man of your
owne goodnes better than your selfe. And she that
letbeth and knoweth her selfe well / fyndeth nothing
in her selfe at all / that is worthy any praise :
But a mynde / whiche thynketh it selfe vnworthy
any pryse. If there be any goodnes / it cometh of
god :

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god: and thanke hym therfore / gyue hym laudes
and thanke. But if there be any euill / it cometh of
our owne unhappynes. Wherfore the rebuke stans
deeth vnto our selfe / and the prayse pertayneth vnto
to another. Nowe lepeinge that worldly honour is
of so smal price / it is a poynnt of a vile mynde / to en-
uie worldly thinges vnto any other bodye. And if
hit be shame to enuie for honour / it is moche more
shame to haue enuie at other for money / clothyng-
ges / or possessions / for yet is honour better than
all they. Neither it is conuenient to haue enuie at
other for theyr beautie / or theyr welfare / or plen-
tuous tempnyng: these be the gyftes of god / as all o-
ther goodnes be / that folkes haue. Wherfore they
that enuy for these / seme nat to haue enuy at them /
that haue these thinges / but to blame god / whiche
se distributeth his benefytes. And me thynketh
there is no more cause why / they shulde be enuid /
that haue these / than they that carpe baggage on
a longe iourney. For what other thinges be the
goodes of this worlde / but a troublesome carpage
and gaderupaunce in this lyfe. Yea and worse of
all / they plucke downe with their weight vnto the
erthe / myndes that be goynge towarde heuen.
But if enuy be eschewed / than shall that vice light-
ly be put away / whiche comonly ryseth of enuy /
that is sute / chydynge / scoldynge / and makynge
them selfe busye aboute other folkes matters / to
spie and serche what they do / what they say / howe
and by what meanes they lyue. Whiche thyng none
honest woman wyl do / but suche as be shamlesse /

and worthy all kinde of rebuke: excepte they do
it of charite, to helpe them and they lacke. For she
ought to helpe the poore man, and succoure the or-
phane childe. Happy is she, if that be her mynde:
of whom the prophet speaketh in the platme on this
wyse: Blessed is he, that taketh vnderstandynge
and knowlege vpon a poure man: god shall deli-
uer hym in the euill day: our lord shall saue hym
and quickene hym, and make hym happye vpon
erthe: and shall nat comitte hym to his ennemies
wyl. Our lord shall succour hym vpon the bed of
his sorowe: good lord thou hast serched vp all his
bed in the tyme of his infermyte.

What the Wyfe ought to do at
home. The .x. Chaptre.

IF the Wyfe haue skylle to rule an
house, with those .ii. proprietie, y we spake
of before, that is honestye of body, and great loue
towards her husbände, than shall all the mariage
be more welthe and fortunat: for without this
thyrde poynt, can be no encrease of house: & with-
out the other two, wedlocke can nat stande: but
it is rather a sore and perpetuall tourment. A wo-
man of Lacedemon, taken ones prisoner in warre,
and asked of her conquerer what she coulde do: A
can sayd she, rule an house. Aristotle sayth, that in
house keepynge the mannes duetie is to gette, and
the womans to kepe. Wherefore nature semeth to
haue made them fearefull for the same pourpose,
lest

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leest they shuld be wasters / and hath gyuen them
continual thought and care for lackyng. For if the
woman be ouer free / the man shall neuer gette so
moche as she wyll waste in shorte tyme: & so their
house must nedes soone decaye. Hit is nat becomyng
myng for an honeste wyfe to be a great spender.

For they be yghtly no great sparers of theyr honesty
that be so large of theyr money / as Salust
saythe by Sempionia / whiche sette more prynces by
any other thyng / than she dyd by her wo:shyp of
her money. For a man coulde nat well perceyue /
whether she regarded lesse her money or her good
name. Howe be hit / I wolde nat haue the woman
to be to great a nygarde of her goodes / or to let her
husbande to distribute his money vnto holy vse.

In so moche that what penyne somer cometh o:
nes with in her coffer / shulde neuer fynde way out
agayne: as though it were locked in Labyrynth /
or Danes toure: as many women do / whiche
haue no discretion / howe they shulde saue & kepe a
thyng. Therfore the Essens wolde take no womē
with them vnto that holy and religious lyfe / whiche
they ledde: bicause the women coude nat away
with that comunaltie of goodes. For what so euer
a woman seeth ones in her handes / she can nat suffre
it to go away agayne. Therfore let her vse her
house holde to sobrenes and measure. For that is
more the womans duetye than the mannes. But
so yet / that she haue discretion betwene measure
and auarice / and sobernes and nygarde shyppe.
For it is nat all one to lyue soberly / and be hungry.

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Therefore lette her se that her house holde lacke nat
neither meate nor clothe. In whiche poynte / I
wolde she shulde here Aristotiles opinion. There be
sayth he. (ii). thynges / worke / meate / and correcti
on: meate without correction and worke / maketh
them proude and wanton: and worke and correcti
on without meate / is a cruell intreatyng / and ma
keth the seruauntes weake and feble. Therefore let
the wyfe gyue her seruauntes / worke to do / and
sufficient meate / as is a seruauntes due tie. But
lette her orde all thyng after her hus bandes wyll
and commaundement: be at the lest in suche wyse
as she thynketh that her hus bande wyll be contēt:
neither be rough and harde with her meyn / but
gentyll and fauourable: and as saynt Hieronymie
sayth / more lyke a mother than a maystres: and
rather optayne reuerence of them with mekenes /
than rygorousnes. Where vnto she maye shortly
come by the wayes of vertue. For as for chidinge /
brawlyng / raplyng / scolding / and fighting / dothe
neither cause auctoritie nor reuerence / but rather
hyndzeth them. But wysedome / discretion / sadde
conditions / and grauitie of wordes and sentences /
byngeth all thyng better to passe / than hedynges
and violence. For we feare more them that be wise
and discrete / than them that be angry and hasty.
And a quyet rule maye do more than rygorous.
For quietnes is of more auctoritie than hasty bres
emnes. Howe be hit I wolde nat wyues shulde be
sluggyshe and slouthfull / but I counsaile them to
be reuerent grauitie / and neither sytte so styll as
though

though they slepe / noꝛ commaunde so foliſſhly / to
make them ſelfe naught ſette by / but to wake and
take hede / & he ſad without crueltie / ſharpe with-
out bytterneſſe / diligent without rigourouſneſſe. Nei-
ther hate none of theſe houſe holde / if hit be nat a
noughty perſon. And if a ſervant haue done longe
ſeruiſe in her houſe / lette her take hym none other
wyle than as her brother / oꝛ her ſonne. We loue
catteſſe and dogges / that haue ben nouryſſhed any
while in our houſes: than howe moche moze faith-
fully ought we to ſhewe that fauour vnto our euen
chriſten. Alſo ſervantes agayne on theſe partie
muſt be warned / to remembre the ſayeng of ſaint
Paul / that they do theſe duetie diligently / meke-
ly / and buſomly / pea and merily to / and pleaſantly:
noꝛ bable / noꝛ murmoure agayne: neyther ſhewe
any diſpleaſant countenaunce / leſt they leſe the
thanke of theſe labour / bothe afoꝛe god and man.
Alſo kepe theſe handes pure frome pyckynge and
ſtealynge. In the whiche poynt all wyld beaſtes
be moze kynde than many folkes. For what wyld
beaſte is ſo outragious / that wyl plucke away any
thyng of his proſer / by whom he hath be nouryſ-
ſhed and brought vp: and quite hym with ſuche a
tourne / of whom he hath had ſo many pleaſures
Howe be it no body doth ſo / but they that be of vile
ſtomackes / and euen worthy to be bondes. There-
foꝛe ſeruyng maydes ſhall loue and worſhip theſe
maiſters and mayſtreſſes / none other wyle / than
thoughe they were theſe fathers and mothers.
For the nouryſher and bynnger bys as a father.

Let

*and thus in
the first
part of the
book of
the*
Lette the seruyng maydes neither say no: do any
thyng: wherof the good wyfe of the house or her
doughters maye take any example of yll. For ma-
ny tymes geyng yll example is worse than the
dede hit selfe. But nowe to speake of the wyues as
gayne. Obedience and seruice optayned by sayre
meanes is more faithfull and pleasante than that
whiche is gotten with feare. For I wolde all feare
shulde be away but nat obedience. Let nat y mat-
stres be ouer pleasante of speche to her men seruans
tes/neither compenable and mery/no: vnto moche
conuersation with them/no: bolde none of them to
play and dalye with her. I wolde they shulde loue
her but yet nat loue her so moche as obey her. If
she wolde nat be fearedde of them as a maystres/
yet cause them to reuerence her as a mother. For
seruantes couet moche theyr libertie: and if a lyt-
tel be gyuen them they wyl take more. I wyl nat
dye the man so strapely to be ware that he make
nat his seruantes ouer homely with hym/as I
wyl the woman whiche I wolde shulde nat be
moche conuersaunte amonge her seruantes/no:
medle moche with them/neither rebuke and cor-
recte the me but leaue that for her husbnde to do.
Let her be all to gether amonge her maydes whi-
che I wolde shulde be of honeste demeanour and
chaste of body wher vnto the maystres shall helpe
moche with her example: and also with teachyng
and shewyng and diligent ouer loyng that no-
thyng be pryncipe vnto her howe her maydes lyue.
Lette her laye remedies agaynst vice as hit were
preserues

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preserues agaynst sickness. If the spie or suspecte
any that do nat order them selfe well / nor canne nat
remedy it by chydying or correction / put her out of
her house / for the poyson wyl sone infecte all that is
nigh about it. And the suspicious people thinketh
the maydes like their maistresses. Howe ofte saith
saynt Hieronymine / that the maystresses be iudged
and known by the maydens? In so moche that
there is a prouerbe amōge the grekes / that whel-
pers haue their maistresses conditions. The yonge
men in Terence coniecture the maystresses honest
living / by the maides course & negligent apparrell.
The poet Homer maketh mention / y wise Ulysses
after he came home / kyled the leuyng maydes
that hadde layen with the woluers / bycause they
both shamed and rebuked his house / & were the oc-
casions of ieopardye vnto the chastite of his wyfe
Penelope: but she her selfe dyd kepe her occupied
with those craftes that I spake of in y fyrste boke /
and kepte her seruauntes at theyr worke: and so
dyd chaste Lucrece / whom the kinges sonnes fōde
watchyng and workyng vpon wolle amonge her
maydes / whiche thyng a wyfe shall do more dili-
gently and busily / if any parte of the syndyng of
her house be gotten there by. Solomon where he
praiseth an holy woman saythe: She sought for
wolle and fleyce / and wrought by the counsaile of
her handes. Theano Metapontina / whan one as-
ked her / what wyfe was the beste / she answered
with a verse of Homer in this maner: *She that worketh on wolle and webbe.*

And

And

And kepeth well her bus bandes bed:
By that diligence (sayth the wyse kynge) she is
made lyk a marchandes shyppe / bryngynge her
breaðe from farre countrey. And lest he shuld seme
to call her a fluggarde / he sayth the more ouer. And
she rose by nyght / and gaue prayse vnto her house
holde / & vnto her maydes / nat only worke / but also
recreation of theyr labour and refection: where of
whan they haue had sufficient / she dealeth the rest
in almes. She hath opened her hande sayth he /
to the neddy / and caught her fyngers vnto the pooze.
A holy woman ought nat to let her mynde so sore
on gatherynge of goodes: but that she distribute
vnto pooze folkes / & helpe them that haue nede:
not that nygardely / but largely: remembryng
that she gyueth hit for her owne aduantage: and
shall receyue moche more & better rewarde / bothe
in this worlde and in an other. The wyse man say
yth: She shall nat care for her house / for feare of
colde snowe: she shall nat feare / though she gyue a
peny vnto a pooze man / nat only nygardly / wyng
ynge it through her fyngers: but also with open
hande largely: she shall nat feare: for by her dili
gence and occupynge of wolle / her house shall lacke
nothyng / necessary for both wynter and somer:
and all her householde shall be arrayed in lyned clo
thyng. For there is nothyng better in a house than
to be well fed and clothed: nat for pleasure / but for
their necessite: not delicatly / but profitably. Howe
be it vertue is yll kepte / whiche is moued and intice
d with contrary examples nygh about. Therefore
let

let the wyse her selfe fyrste of all shewe example of
 sober fare: and so shall she make her seruantes the
 moost easily to followe the same: or els her seruantes
 will thinke hit nat reason to require of thim
 that she will nat do her selfe. And so shall she euer
 haue thein murmurynge and grutchynge to kepe
 her commandement. Therfore lette her kepe her
 selfe euer sober: nat so moche because of her seruantes
 as for her owne sake. For what a spyche thing
 is drunkennes and glottony: The greatest flay-
 lers of chastite & shames and enemies of ho-
 nest name. For every man will abhorre a drunken
 woman and a great glotton: as an vnlucky sig-
 ne. Every man knoweth that chastite standeth in feo-
 dred amonge excess of iustices. It wolde I wote
 shulde be enogh of indyching that as in her house
 but loke vpon all thyng othertymes: that she maye
 haue them redye in memoire: lest when she shall
 haue neede of them: whether she shall haue knowlege
 of them: or els haue no chastyte or blemish of them.
 She considereth in what condition she hath her house
 holde standeth: howe moche she maye spende: howe
 moche she maye kepe: howe she maye clothe: and
 howe she maye fede. For the wyse man sayth: She
 hath considered the wayes of her house. This di-
 ligence shall create moche in her householde. For
 I wote she shulde be enogh knowinge her mayntey-
 nance: whether they be in her kytchen byssing of meat
 or els spynnyng or weavynge or soowynge or byss-
 shynge: for whyle the maynteynment is by all thynges
 shall be better done. As was the wyse man sayd

02
Nothyng shall better fede an hōse / or better tyme
the grounde / than the mayster and the maystres
to haue an eye to the; household store. There is
nothyng that kepeth an house longer or better thā
both a diligent eye of the good wyfe. And whan she
hath done this / let her be euer busy with her owne
worke / neither eate her breade idell. And thā dothe
she obey god / whiche wold nat haue vs to eate our
bread without s wette of our face. And than she fol-
loweth y example & pcepte of saynt Paule / whi-
che dyd nat eate his breade idell amonge them / but
to whom he shewed the misteries of our lord / but
laboured and toyled daye and nyght / as moche as
he hadde leysour from the mynistrynge of goddes
worde / and wroughte still / by cause he wold put
no bodye to charge / often reherlyng / and sayeng /
that he was nat worthy to eate y refused labour.
The wyfe shall let no man come in to the house / ex-
cepte her husbāde commaunde. Whiche thyng
also Aristotle byddeth. And whan her husbāde
is forth a doores / than kepe her house moche more
diligently shutte. And yet as Plautus sayth / it is
conuenient for a good woman to be all one / bothe in
her husbādes absēce and pēseñce. And by cause
the busyness and charge with in the house lyeth by
pon the womans hande / I wolde she shuld knowe
medycines and salues for suche diseases as be co-
mē / and raigne almost daily: and haue those me-
dicines euer prepared redy in some closette / wher
with she may helpe her husbāde / her lyttell chy-
ldren / & her house holde meyn / whan any nedeth /
that

that she nede nat ofte to sende for the phisition / or
 bye all thyng of the potycaries. I wolde she shulde
 knowe remedies for suche diseases as come often
 as the cough / the murre / and gnawynge in the
 bealy / the lase / costynge / the woymes / the heed
 ache / paynes in the eyes / for the agerwe / bones out
 of ioint / and suche other thynges as chaunce day
 ly by lyght occasions. Moze ouer / lette her lerne to
 knowe / what maner dyet / is good or badde / what
 meates is hol some to take / what to eschewe / and
 howe longe / and of what fassion. And this I wold
 she shulde lerne / rather of the experience and vse of
 sad and wyle women / than of the counsaile of any
 phisition / dwellynge nigh about : and haue them
 diligently wryten in some lytell boke and nat in the
 great volumes of phisyrke. A vertuous wyfe /
 whan she hath ryd her householde charge and bus
 synes / shall every day ones / if she may / or at y leest
 on the holly dayes / gette her selfe in to some secrete
 corner of her house / out of companye : and there
 for a while / lay a part out of her mynde all care and
 thought of her house / and there with a quiet minde
 gatherynge her wryttes and remembrance vnto her /
 dispise these worldly thynges as tryffels / frayle /
 and vn sure : and that soone shall banyshe away /
 and bicause the length of our lyfe is so shorte / and
 passeth so swiftly / that hit semeth nat to be ledde a
 waye but plucked away / neyther to departe / but
 flye away. After this / lette her lyfte vp her mynde
 vnto the studye and contemplatyon of heuenlye
 thynges / by some holy redynge : than confesse her

synges vnto almighty god / and desyre meekely pet
done and peace of hym: and pray fyrst for her selfe:
and than / whan she is in more fauoure with god:
for her husbände: and than for her chyldren: and
after for all her household: that our lorde Iesus
of his grace wolde inspire good mynde into them.
Saynt Paule / the messenger of almyghty god /
where he informed and taught the churche of the
Corinthians / begyngynge sayth in this wyse: If
any man haue a wyfe that is an infidell / if she be
content to tary with hym / lette hym nat put her as
wayne. And if any Christen woman haue an hus-
bände an infidell / if he be cōtent to dwell with her /
let her nat go from hym. For the man / that is an
infidell / shall be blessed by his fapthfull wyfe / and
the woman that is an infidell / shall be blessed by
her fapthfull husbände. For what canst thou tell
woman / whether thou shalt be cause of thy hus-
bandes saluation: Or what canst thou tell man /
whether thou shalt be cause of thy wyfes salua-
tion: Whiche sayeng pertayneth partly vnto pra-
yer. For as saynt James sayth / the continual pra-
yer of a good mā or a good woman may do moche:
and parte vnto the example of lyuynge. Whiche
thyng saynt Peter the apostle sheweth / where he
sayth: Lyke wyse women / be you subiectes vnto
your husbādes / that they that wyll nat beleue
the worde / maye be wonne without the worde / by
theyr wyfes conuersation / whanne they consydre
your demeanoure in holye feare. I haue redde of
many Christen women / whiche by theyr meanes
haue

haue brought their hus bandes vnto holy and ver-
tuous luyng: as Domitia / whiche amended her
husbande Flavius Clemens / kyns man vnto the
emperoure Domitian: and Clotildis wyfe vnto
Clodouius the kynge of Fraunce: and Inguldis
wyfe vnto Herinogillus the kynge of Gothia: and
many other women moo / whiche haue broughte
theyr hus bandes to good order and vertue.

Of children and the charge
and care about them.
The. xi. Chap.



Fyrst of all if thou beare no children /
take it with a patient & a cōtent mynde: & in
maner reioyse / y thou lackest y incredible payne &
busynes. There is no place here to declare / what
myserie she muste suffre / whyle she is great: what
doloze and perell / whan she laboꝛeth: Moꝛe ouer /
what werynes & care she hath in the noursyng
and byngyng bp of them / lest they shulde ware
yll / or any myffortune bychaunce them: What cō-
tinual feare she hath / whpyther they go: what they
do / lest they do or take any harme. Verily I canne
nat expresse the cause of this great desyre / that wo-
men haue to beare children. Woldest thou be a mo-
ther: Where to: That thou mayst replenyfhe the
worlde: as who say / the worlde coude nat be filled /
excepte thou bynge forth a lyttell beast or two:
or elles that god coude nat reple chyliden vnto A-
braham of these same stones. Be neuer carefull in
the

the house of god / howe hit shall be fylled: he wyl
prouide well inough for his house / that it shall nat
be emptye. But parauenture thou fearest the re-
buke of barennes. Thou arte a Christen woman:
Therfore vnderstande / that now this sayenge is
past / Cursed be that woman in Israell that is ba-
renne. Thou lpueste now vnder a lawe / where in
thou seeest virginity preferred aboue maryage:
and herest the sayeng of thy lord: Wo be vnto wo-
men / that be great and beare chylde: and blessed
be they / that be baren: blessed be the wombes that
beare nat / and the breastes that gyue nat souke.
Howe canste thou tell / whether god wyl haue the
to be one of those happy and blessed women: Howe
moche moze shamfully dyd the woman of Flaun-
ders / whiche had be married almost fyfety yere / and
neuer had childe / and after that her husbände was
deed / maryed vnto an other man / layeng onely for
her cause / to proue whether the faute was in her
selfe or in her husbände / that she had no chylde.
Wherfore she was worthye to beare a chylde with
great payne and merynes: and in her labour to
be deliuered of her chylde / and her lpe both / with
extreme tourment. Howe be it I can nat tell / wher
she had any other cause to marye agayne / at
the least wyse she layde that / whiche semed moost
honest in the eares of the folke / the people. Paraue-
ture thou woldest sayne se chylde comen of thy
owne body: shall they be of any other fassyon tro-
west thou than other chylde be: and thou haste
chylde / of the cite / and also all other Christe chyl-
dren /

den whom thou mayst beare motherly affection
 by. And thouke that they be all thyn. For so the
 lawe of man byndeth both spozet the / and our saynt
 commaundeth. Wherefore haue you so great a desyre
 of chyldren you women? For if the cares and sor-
 rows / that chyldren cause vnto thei mothers /
 were paynted yow in a table / there is none of you
 so greedy of chyldren / but she wolde be as sore afearde
 of them as of dethe: and she that hath any / wolde
 hate them lyke cruel wylde beastes / or venymous
 serpentes. What ioye / or what pleasure can be in
 chyldren: Whyle they be yonge / there is nothyng
 but tediousnes / and whan they be eldred / perpetuall
 allfear what mayes they wyl take: if they be ill
 sure lastyng sorrowe: and if they be good / there is
 perpetuall care / lest they shuld dye / or some harme
 bechaunce them: and lest they shuld go away / or
 be chaunged. What neede me to bynge in Detonias
 wyf vnto Augustus / for an example: I wolde
 there werenat so many examples / as there be / of
 suche as haue be made of wylthy & fortunate mo-
 thers miserable / and pynd away / and died for sor-
 rowe. Moreouer / if thou haue many / than haste
 thou greater care / where the bnt hysynes of one
 shall wypr away all the ioye that thou haste of the
 reste. And this I meane by the sonnes. Nowe I
 speake of the daughters. What a tourment of care
 is hit to kepe them: And in maryng them / what
 payne shall she haue: besyde this / yf some fathers
 and mothers serch good chyldren of thei owne.
 For very goodges whiche is neuer without wyse

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come/ cometh nat but in discreete age. Plato calleth hym happy/ that may attayne in his lylage vnto wylledome and good lylfe. But what the chyldren be of that age/ fathers and mothers be tour- ned to doute. O vnsyndre woman/ that doste nat reknowlege howe great a benifite thou hast hadde of god/ that either dyd neuer beare chyldren/ or els losse them before the tyme of ioyowte. Wherfore Euripides sayd full well: *She that lacketh chyldren*
Is happy of that myf fortune.
Therfore thou that bearest nat/ put nat the faute of thy barenes in thy husbanded: for the faute is parauenture in thy selfe: whiche arte condemnaed to be baren/ either by nature or by the wylle of god. And greatesse philosphers agre in this opynyon/ that women beare no chyldren more longe of them selfe than of theyr husbandes. For nature neuer broughte forth but betwix fewe baren men/ and many women. And that vpon great consyde- ration/ bicause there is more losse in the barenes of the man/ than of the woman. For there cometh more increase in generation by the man/ than by the woman. Wherfore woman/ if the barenes be in the/ thou dotest vngrationally in vayne: for there shall neuer man get the with thyld. And so thou conceyuest many vngitious dede in thy mynde: but thou shalt neuer conceyue anye frute in thy wombe. And many tymes by the ryghtous pro- uision of god/ vnknoen vnto vs/ there cometh none issue in marriage. For lyke as it is the gyfte of
god/

god that good children be hade / so is it his gyfte /
 that any children be had at all. Therfore to seeke a
 ny other remedy than by prayer / is nat only super-
 stitious / but also a cursed dede. Therfore aske this
 dre of god / & that good childe. For if thou haue an
 yll childe / hit were better beare a snake / or a wolfe.
 Therfore aske thou a childe as Anna / wyfe vnto
 Helcan / dyd aske: whiche by prayer / weping / and
 holy luyng obtayned a sonne / a prophet and iuge
 of Israel / called Samuell: lyke as the other Iu-
 ne / wyfe vnto Ioachim / whiche trustyng holly in
 god / bare Mary the quene of the worlde / vnto mas-
 ters saluation. Also Elisabeth wyfe vnto zacharie /
 whiche had ben barren / brought forth the saynt John
 the messynger of our lord: whiche gatte maup a
 childe vnto Christe: aboue þ whiche saynt Johan
 there was neuer man bozne of woman. Our lord
 gaue Isaac the image of Christe / & þ begynner of
 is. great nations of people / vnto Sara in her olds
 age: whiche was nat discontent with her barren-
 nes / in that tyme / whan barrennes was rekened
 a great shame. The angell of our lord shewed vns
 to the wyfe of Hanna / a good and a chaste womā /
 that Sampson shulde be bozne of her / the iudge
 and deliuerer of Israel. Suche children do they
 optayne that so aske. For they that be conceived
 of synne and wyckednes / can be naught ellis / but
 vngenerousnes. The wordes of the angell vnto
 Sampsons mother be these: Thou art barren and
 without children: howe be it thou shalt conceyue
 and beate a sonne. Therfore se thou dyntke neither

wyne nor ale / nor eate any vnpure thyng. For thou
shalt conceyue and beare a sonne / whose heere no
raser shall touche: for he shall be blessed of god from
his babes age. and from the wombe of his mother
and shall begynne to deliuer Iſraell out of the hā
des of the philistynes. These wordes put me in re
membraunce nowe / to gyue women with chyld
warnyng / that so longe as they be great / they nei
ther eate so moche to take surfet of / nor drynke to
be drounke with. For many chyldren haue after
wardes hsd þ same thynges / that they mothers
delited in / whan they were with chyld with them.
Nowe for to declare / what diligence oughte to be
gyuen to chyldren in the byngpage bp of them /
were to longe to be comprehended in this boke / if
I shuld teache euery thyng at large. Whereof ma
ny counnyng men / both of olde tyme & late / haue
writen moche in bokes made purposely for þ same
matter. I wyll touche a fewe thynges / þ me thinke
pertayne vnto the dutie of a wyse housewyfe.

Fyrst of all let the mother reken her chyldren to be
all her treasure. There came vpon a tyme a great
ryche woman vnto Rome / oute of the countrey of
Campanya / whiche was hosted and lodged with
the noble woman Cornelia / wyfe of Gracchus: ther
this ryche woman shewed oute her great treasure
vnto Cornelia / abundaunce of syluer and golde /
ryche raymentes / and precious stones: whiche
whan Cornelia had praysed / than despyred this wo
man of Campanya / that she wolde do so moche as
gayne as she we her treasure: Cornelia answered
that

that she wolde do so at nyght. Nowe were her child-
dren gone to schole / and were nat yet comen home.
So at night, whan the children were comen home,
she shewed them unto this woman / and said: these
be my chiefe treasure. In other tyme a certayne
woman of Jonta / made great bolte and shewe of
glozous clothes / of great price and goodly worke.
Cornelia / sayd: this woman maketh great bol of
her clothes / but my four sonnes / indued with all
kynde of vertue / be vnto me in steade of precious
clothes / with costly worke / and all treasure. Ther-
fore in keppnge of this treasure / and increasng it /
there is no labour to be refused. Loue shall make
all labour lght and easye. Wherfore she shall nour-
ryshe them with her owne mylke / and obey the co-
maundement of nature / whiche gpyng .ij. brea-
stis with mylke / vnto every woman deliuered of
childe / semeth to crye and byd every woman / that
hath borne childe / to kepe childe as other lyuynge
creatures do. Also that wyse and lyberall mother
of all thyng / Nature hath couened all that blode /
whiche went vnto þe nourysshment of the chylde /
whyle hit was in the mothers wombe / after that
the chylde is borne / she sendeth hit vppe vnto the
breastis / touned into whyte mylke / so nouryssheth
the chylde with all: neyther forsaketh the tender
babe after that it is borne / but nouryssheth hit with
the same lode / whereof she hath made hit. But I
haue spoken inough of this matter in the boke a-
fore. After wardes / if the mother can skylle of le-
nyng / let her teache her lytle children her selfe that

they maye haue all one / bothe for theyr mother /
theyr nouryse / and theyr teacher. And that they
maye loue her also the more / and lerne with better
corage and more spede / by the means of the loue /
that theyr teacher hath toward them. As for her
daughters / she shall besyde the lernyng of þe boke /
instructe them also with womennes craftes : as to
handle woll and fere / to spinne / to weaue / to sowe /
to rule and ouer se an house. Neyther a vertuous
mother ought to refuse lernyng on the boke / but
nowe and than studye and rede holy and wysse me-
des bokes : and though she do it nat for her owne
sake / at the least wysse for her chyldre / that she maye
teache them / and make them good : As Euridice
whan she was of great age / sette her selfe vnto lers-
nyng / and study of philosophy / onely to the intent /
that she myght teache her chyldren : and so she dyd.
For the babe fyrste hereth her mother / and fyrste
begynneth to enfourme her speche after hers. For
that age can do nothing it selfe / but counterfet and
folowe other / and is counnyng in this thing onely.
She taketh her fyrste conditions and information
of mynde / by suche as she hereth / or seeth by her
mother. Therefore it lyeth more in the mother / than
men wene / to make the conditions of the chyldren.
For she maye make them whether she wyll / be ye
good / or be ye badde. Nowe howe she shall make
them good / I wyll geue a fewe shorte rules. Lette
her geue her diligence / at least wise bycause of her
chyldren / that she vse no rude and blounte speche /
lest that maner of spekyng take suche route in the

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tender myndes of the chyldren / and so growe & in-
crease to gether with cheppage / that they can nat
forget it. Chyldren wyl lerne no speche better / nor
more plainly expresse / than they wyl their mothers.
For they wyl counterfete bothe the vertue and the
vice / if any be in it. James the kyng of Aragon /
after that he had wonne my cowntre Valence / out
of the handes of the Agarenes / whiche inhabited
the citie that tyme / he drove out the people / and
commanded men of Aragon / and women of Aler-
da to go dwelle in hit. So the chyldren that came of
them bothe / with all they posterite / keppe they
mothers language / whiche we speake there vnto
this daye. For the space of more than two hundred
and .lxx. yere. Tyberius Gracchus / & Gaius Grac-
chus / were counted the most eloquent me of Rome /
and they lerned of they mother Cornelia / whiche
epistols were red in the olde worlde / full of pure elo-
quence. Alcyna the queene of Scythia / wyl vnto
to kyng Alcynthis / taughte her son Syles y greke
tonge. Also Plato commandeth / that nurres shall
nat be to tell vnto chyldren daye and nyght fables.
This same thyng is to be charged vnto the
mothers tonge. For by the reason of suche byryn-
gyng by some / after they be come to sadder age /
haue suche chyldren and tender stomaches / that
they can nat abyde to here any thyng of wisedome
or sadnes / but deelyte all to gether in booke of pe-
upple fables / whiche neither be true / nor helpe.
Therefore mothers shall haue redy at hande pleas-
ant histories and honest tales / of the commendation
of

of vertue/ and rebukynge of vice. And lette the
childe here those saynges: and to hanke and praye
what is good and what is badde: it shall begynne
to loue vertue and hate vice: and shal growe up and
waxe with those opinyons: and shall go aboute to
be lyke vnto them/ whom he hath harde his mo-
ther commend: & blypke vnto those/ who she hath
disprayed. The mother shall rehoile vnder the
the laudes of vertue/ and the disprayle of vice/ and
repete ofte tymes/ to dygne them in to the childes
remembraunce. It wolde she shulde haue some ho-
ly sayenges and preceptes of lyfynge continually
in hie/ whiche harde diuers tymes/ shall at the last
abide in the childens remembraunce/ though they
gyue no heed vnto hem. For chyldren rounde vnto
to their mother/ and aske her aduise in all thynges:
they inquire euery thyng of her: what some eues
she aunsi wereth/ they beleue and regard and take
hit euen for the gospel. O mothers what an occa-
sion be you vnto your chyldren/ to make them whe-
ther you wyl/ good or badde: Than shulde ryghte
and good opinyons/ and the pure faythe of Christe
be infused in to their myndes/ to dispyle riches/
power/ honour/ pompe/ nobilitie/ and beaultie/ and
to reken them for dayne and folyfhe thynges: but
iustice/ deuotion/ boldenes/ continence/ cunnyng/
mekenes/ meeknes/ and charite wth mankynde/ to
reken these thynges goodly/ and worthy to be re-
garded and vled: and to couthe them the true & sure
goodes. Neyther to haue in honour such men/ in
whom those thynges be/ that we spake of before/

but

but in whom these be. What some ever shall be spoken of any man / or done wylfully / wyttly / or honestly / let her praye it vnto them. And what someuer any man hath done lewdly / subtylly / falsely / shamefully / wycketlye / vngrationously / rebuke that sore. When she embraceth her chylde and kysseth it / and wyll pray hit some good lucke / let her nat praye of this fassion : God make the rycher than euer was Cresus / or Crassus : god make the more honourable / than euer was Pompeus or Cesar : god make the more fortunate than euer was Augustus. But let her pray on this fassion : Chyiste gyue the grace to be good and contynent / and to dispise fortune of the worlde / to be vertuous / and folowe his steppes to do after saynt Paule / and make the more iuste than euer was Cato / holier than Socrates or Seneca / more cunnynge than Plato or Aristotle / or more eloquent thanne Demosthenes or Tullius. These let her reken for great thinges / and to be desired. These let her seke and wyshe for / that wolde pray for good thynges. Let y mother neuer laugh at any worde or dede of the chylde / done lewdelye / shamefully / noughtely / wantonly / or piertely / nor kysse it therfore. For children wyll lyghely vse them selfe vnto suche thinges / as they le be pleasant and delectable vnto theyr father and mother : nor wyll nat loue them / after they be comen to mannes or womans estate. Therfore the mother shal correcte the chylde for suche doynges : and let it knowe / that it neither dothe well / nor she is nat cōtēt therwith. And agayne on the other syde / let her embrace and
m kysse

kyffe it / whan so euer it dothe any thyng that is a
spgne of goodnes. The stoicke philosophers saye/
that there be certayne speres or sedes / whether you
wyl call them / bredde by nature in vs / of y same
iustice / in the whiche that fyrst father of mākynde
was made by almyghty god : that lyttell sper / if it
myght encrease in vs / it wolde byng vs by vnto
the perfection of vertue / and blessed luyng. But
it is drowned with corrupte opinions and iugemē
tes. And whan hit begynneth to lpyht and flame
by a littell / hit doth nat only lacke nourishment /
but also is quēched with cōtrary blastis of wynde.
Fathers and mothers / nources / schole maysters /
kyns folkes / frendes / acquayntaunce / and the com
men people / whiche is a mayster of great errour /
all these do that they can to plucke by those sedes /
of vertue by the routes / and to ouerwhelme that
littell fyre / as sone as it begynneth to appere. But
all they regarde ryches moche / and gyue honoure
vnto nobilitie / and reuerence vnto honour / and seke
for power / and praisse beautie / and worship pompe /
and folowe pleasures. But they trede pouertie vnder
fete / and mocke simple mindes. They suspecte
deuotion / and hate counnyng : and all kynde of
vertue they call folly. And whā someuer they pray
for any thyng / they wyllye for those that I spake
of before. But if any body ones name these other
thynges / they abhorre them as vnluckye spgnes.
And therfore these lye vnder fete / and be dispised.
Neither any man applyeth hym selfe vnto them :
but those other thynges be in regarde and price :
and

and all men runneth vnto them. For where of I
praye you cometh this / that we haue so manye
lewde felowes and fooles / and so fewe good & wyse
men. Whan that the good nature of mankynde
is moze inclined of it owne selfe vnto vertue / than
vnto vice. Therfore a good wyfe shall withstande
these corrupted opinions / with other better / and
moze mete for Christen folkes: and shall nourishe
vp in her children that littell fyre / that I spake of
before: and water those seedes with the droppe of
good teachynge / that the fyre may ryle vppre vnto
great lyghte / and the seedes vnto moche and good
corme. Let her nat breake the strength both of their
bodies / their wittes / and vertue, with wanton and
deyntie byngynge vp / I haue sene very fewe men
come to great prose of either lernynge / witte / or ver
tue / that had be dayntely brought vp. Neyther the
bodies can come vnto their due strength / whā they
be febled with delicate keepynge. And so whan mo
thers wene they saue their childe / they lese them:
and whan they go about to kepe them in helth and
strength / they folyshly mynysh the bothe their helth
and their lyfe. Let them loue their children well /
as conuenient is and spare nat. For who wolde
eyther adnull or dysprese the lawe of nature: Or
what a crueltie is hit / nat to loue them that thou
hast bozne. But yet let them hyde their loue / lest þ
children take boldenes therupon / to do what they
lyste. For lette nat loue stoppe her to punyshe her
children for their vices / and to strength their bodis
es and wittes with sadde byngynge vp. For you

m.ij. mos

mothers be the cause of mooste parte of pines amonge folkes: wherby you maye se howe moche your children are beholdynge vnto you/whiche induce noughty opinions in to them with your folp. For you haue the bypnyng by of them: and you alowe the; both; stynges. And whan they be gonyng vnto hygh vertue/and abhorre the ryches of the worlde/and the pompe of the deuyll: you with your wepyng/and sharpe rebukynge / calle them backe agayne in to the deuylls snares: bycause you had leauer se them ryche than good. Agrippina/ mother vnto the emperour Nero/whan she had asked south sapers of her sonne / whether he shuld be emperour/ yea sayde they / but he shall kyll his mother: let hym kyll her sayd she/ so that he may be emperour. And so he both was emperour & kyllled her. But whā it came to the poynt/ Agrippina wolde nat gladly haue bene kyllled / and repented that her son had the myrre. Finally you / through your cherishyng wyl neither let them take labour to lerne vertue: and haue a pleasure to fylle them full of vices with delectatones. Therefore many of you wepe and wayle (for I speke nat of all) and be well punished and worthy in this lyfe / for your madnes. Whan you be sorow to se your children suche as your selfe haue made them. Nor you be loued of them agayne / whan they perceyue them selfe vnloved of all other for your loue. There is a certayne tale of a yonge man/whiche whā he was led to be put to deth/ despyed to speke with his mother: and whan she came/ layde his mouthe to her eare/

care/ and bote it of: And whan þ people that were
by rebuked hym: calling hym nat only a thefe/ but
also cursed/ so so entreatyng his mother/ he ans-
wered agayne: This is the rewarde for her byn-
gynge vp. For if she/ sayd he/ had corrected me for
stealing my felowes boke out of the schole/ whiche
was my fyrst thefte: thā had I nat proceeded vnto
these mischeuous dedes. But she cherysshed me/
and kyssed me for my doyng. Howe wherto shulde
I reherse the madnes of those mothers/ that loue
better those children/ that be foule/ croked/ leude/
dullardes/ sluggardes/ drunkerdes/ vnruely/ and
foolish/ than those/ that be sayre/ byrght/ coun-
nyng/ quicke wytted/ inuentyue/ sobre/ treatable
quiet and wyle: Whether is this an errour of fol-
kes myndes/ or a punysshment of god/ deserved
for their syns. to make them to loue suche thynges.
As be worthy no loue: Dūme beastes cherysshe es-
uer the fayrest of their whelpes/ or byrdes/ & light-
ly hit is a sygne of good proffe in them/ whan the
dāmes make moche of them. Also hunters knowe
that that shal be the best dogge/ whiche þ damme
is most busye aboute/ and for whom she careth the
most/ and carrieth fyrst in to her lytter. But in mans
kynde that is the mooste vile and the leest worthe/
that the mother loueth most tenderly. If you wyl
be loued in dede of your children/ and specially in
that age/ whan they knowe what is true and holy
loue/ than make them nat to loue you ouer moche/
whan they knowe nat yet what loue is: but sette
more by a spiced cake/ a honye combe/ or a peece of

sugare than by bothe father and mother. No mother
loued her childe better than myne dyd me: nei-
ther any childe dydde euer lesse perceyue hym selfe
loued of his mother than I. She neuer lightly
laughed vpon me; she neuer coked me: and yet
whā I had ben. iij. or. iiij. dayes out of her house/
that she wylt nat where/ she was almost soze sicke.
And whan I was comen home/ I coulde nat pers-
ceyue that euer she longed for me. Therfore was
there no body/ that I more fled/ or was more lothe
to come nyghe/ than my mother/ whan I was a
childe. But after I came to yonge mannes estate/
there was no body/ whom I delyted more to haue
in sight. Whose memozy nowe I haue in reuerce/
and as ofte as she comethe to my remembraunce/
I embrace her with in my mynde and thoughte/
whan I can nat with my bodye. I hadde a frende
at Paris/ a very well lerned man: Whiche amonge
other great benefites of god/ reckned this for one:
that his mother was deade/ that cherpyshed hym
so wonderously: Whiche (said he) if she had liued/
I had neuer come to Paris to lerne: But had sitte
styll at home all my life/ amonge dicing/ drabbes/
delycates/ and pleasures/ as I begounne. Howe
coude this man loue his mother/ that was so glad
of her dethe: But a wyse mother shall nat wyshe
for pleasures vnto her childe/ but vertue: Nor for
ryches/ but for counnyng and good fame. And ras-
ther for an honest dethe/ than for an vncomly life.
The women of Lacedemon/ had leauer their sons
shulde die honestlye for the defence of their

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cōfitey / than flee to saue their lyues. And we rede
in histories / that many of them haue kyled with
cheir owne handes their sonnes / that were cowar-
des and dastardes / pronouncyng these wordes.

This was neuer my sonne /

Nor borne in Lacedemone.

Sophia whiche had. iij. goodly daughters / nas
med them with. iij. names of vertue / hope / faith /
and charite / and was very gladde to se them al dye
for the honour of Christe / & buried them her owne
selfe / nat farr from Rome / in the tyme of Hadrian
themperour. Let nat the mothers be so diligent in
teachyng thei children craftes to gette good by /
as to make them vertuous. Neyther shali bydde
them take example of suche as haue gathered mo-
che goodes in shorte spate: but rather of suche as
haue comen vnto great vertue and goodnes. The
people of Megara is dyspreysed / and nat without
a cause / for teachyng their children nigardshippe
and couetise: and in stede of honest children / made
them sparyng bonde men. Wherfore they caused
suche thynges / as we se chaunceth nowe adaye /
that with byddyng them so ofte / seke for good / get
good / increase they good / and gether good by all
meanes / they caused their children to do mischiefe
& vngratious dedes. The whiche faute is a great
parte in the fathers and mothers / whiche be coun-
saylours / causers / and setters vpon / and as good
reason was / whan the children coulde fynde none
other wayes to come by riches / they robbed their
fathers and mothers. And if they sawe that all
was

was so well and closely layde bp / that they coulde
nat come by it / than begoune they to hate their fa-
thers and mothers / and wyl the for theyr dethe /
and seke meanes to rydde them away. And hit is
playnly knowen / that many haue popsoned theyr
fathers & mothers / bycause they thought to lōge /
to tarry tyll they dyed for age. Often tymes they
rebuke theyr fathers and mothers of theyr owne
vices / as though they hadde lerned them by theyr
example of negligence. For the bntchyste ponge
man / whiche had an bntchyste father / sayd of this
fassyon: I wyl impute myne bntchystynes vnto
my father. For I was nat brought bp with sad de
meanour / neyther vnder the lawe of a well ordred
house / whiche moughte haue instructed my ma-
ners better / and plucked me from those vices / that
myne age was inclyned to. But whan that fyfte
age of children ought to be holden vnder / & kepte
in by sad ordryng / lest it fall vnto vice / through ou-
uer moche libertie / from whiche it wyl be harde to
plucke them agayne: and as the wyse man couns-
saileth / neuer haue the rodde of the boyes backe:
specially the daughters shulde be handled with-
out any cheryshyng. For cheryshyng marreth the
sonnes / but hit vtterly distropech the daughters.
And men be made worse with ouer moche lybertie /
but the women be made vngtracions. For they be
so set vpon pleasures and fantasyes / that excepte
they be well bydded and kepte vnder / they counne
on heed in to a thousand myscheffes. Nowe howe
the daughters ought to be broughte bp / I haue
shewed

shewed in the booke afore. Therefore þe mother shall
 reder hit / for þe bycause there be many thynges
 pertaynyng vnto married women / and bycause
 hit is the mothers dute / so is that her daughters
 do that we teache there. And whan the mothers
 haue provided as well as they can by wordes / that
 no soule / vncomely / or vnclenly thyng / or leper
 dons / or brigacious abyde in the childers mynde /
 than shall they provide moost of all / both by exam
 ple and dedes / that the childe se nothyng / whiche
 can nat be counterfeted & folowed without shame.
 For as I said before / þe age is euē almost lyke an
 ape / and doth nothyng of it self / but all by coun
 cels & tynges of other. And though the fathers and
 mothers by their auctorite and loue / and also com
 maundement / put the yll examples of other folkes
 out of the childers myndes / yet they can nat res
 buke that they do them selfe / or though they wold
 rebuke it / yet wyl nat children be so moche moued
 with that / þe they here / as with that / that they se.
 Wherefore the poet Juuēall saythe full well / that
 the examples of fathers & mothers / maye do more /
 than a great deale of warnyng and teachyng / of a
 great sorte of masters: for they shall do them more
 hurte by the example of one yll dede / than they haue
 done them good by moche holy counsaile. And
 therefore the afore sayd poet counsaileth wylfully in
 the. xiii. Satyre on this maner:

Let nothyng / that is fylthy to speake or se /
 Come nere those doores / wherein children be.
 Away with songes of baudes / wenches lycht /

And thostyng sauels that walken all nyght.
Thou shaldest geue thyn great reuerence.
If thou go about any inconuenience.
Nor see it lyght a childes petyes and ager.
But whan thou fallest in to outrage.
Yet for thy litell childe whiche is in lyght.
Restrayne that soule aye with all thy myght.
Celius Plinius despyrith Sampson Quadran-
tina. because she kepte and cherished playes and
reuels more than was conuenient for a noble wo-
man. That withstanding he commendeth the olde
womans wisdom in this poynt. because she wold
nat suffer her Renewe Quadratus to loke vpon
her playes. neyther with in her house. nor in the
comon playeng place. And wha soeuer she wolde
bere them. or was aboute to take her payme in
playeng at the chesys. she bled to commaunde her
newwe to go his waye and shoope his boke. The
same afor sayde Plinius. geueth great thanks
by a letter vnto Hypula his wyfes aunte. because
she had broughte vp and instructed his wyfe with
good lernynge. whiche neuer sawe any thyng in
her aunts house. but honeste and verruous. and
no doute. moche more diligence ought to be gyuen
about the daughters. that nothyng blotte theyr
demurenes. chastite. or sadnes. because these thinges
be requyred more perfecte in a woman than a
man. And the females in all kyndes of beastes do
solowe example moost wittily. and euer more redes-
ly and more perfectly the vices. whiche thyng the
male doth also. Wherfore she well lyghly do that
whiche

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whiche she seeth her mother do / or anye other wo-
 man that she seeth regarded of folkes. Neither she
 can refrayne her selfe / if she haue their example for
 succourie. Wherefore in such countreies where the
 noble and gentle women be hadde / there be but
 fewe of the lowe degree and comunaltie good. And
 than they that be brought vp of yll women / be nat
 lightly any other themselves. Some be hit y daugh-
 ter resemblith nat so moche her mother / as her y
 hath brought & nourished her vp. Wherefore many
 bastards whiche haue be brought vp with theyr
 graunmothers on the fathers syde / bringe bette-
 rous womē / haue gone out of their mothers kynde /
 and folowed the lyfe and holynes of their graun-
 mothers / that nourished them. Cato the elder / banys-
 shed Caius Manlius out of the senate house / be-
 cause he kylled his owne wyfe / his daughter be-
 yng vp. For that ignorant age vnderstandeth nat /
 wherefore quere thyng is done / but it wyll represent
 the same aces / lyke as a glasse representeth the
 fallions of bodyes / set afoze it / but nat in the same
 condition. Whiche thyng the most wyse and holpe
 man Cleazar vnderstandynge / whan he was com-
 manded by the statute of kynge Antiochus / to eate
 swynes fleshe / and refused it / and was counsailed
 by pagannes that were his frendes / at leaste wyse
 to make countenaunce / as though he he dyd eate it /
 that he myght vnder y colour escape / as though
 he had obeyed the kynges wyll / he made answere
 that he hadde leauer dye / than do any thyng that
 myght geue yll example to yonge folkes / & spake

unto them in these wordes. For it is nat couenient
nor becominge for myne age / to be any simulation
that yonge men maye suspecte. Clearer / wher
the nowe is past. I. c. x. yeres and tenne of age / is
turned vnto the lyfe of a yunges and labours / and
so they by the meanes of my simulation / and for a
lytell space of this corruptible lyfe / shall be decei-
ued / and by that meanes shall I get a shame and
rouse vnto myn olde age. For though I scape the
punishment of men / at this present tyme: yet
shall I nat scape the handes of almighty god / nei-
ther quicke nor deade. Wherfore I will do as is be-
cominge for myne age / dye boldly / and leaue an ex-
ample of noble stomacke vnto yonge men / whan
I shall take an honest deeth with a redy and bolde
minde / for the moost holy and vertuous lawes. As
sone as this was sayd / he was strepght caried vnto
execution / and they that led hym / whiche were
more fauorable to hym before / were than displeas-
ed / for the wordes that he hadde spoken / whiche
they thought he had sayde of presumption / but whan
he was nigh beaten to deathe / he cried out & sayd:
Lorde thou that haste holpe knowlege / thou knowest
well playnly / that whan I might haue bene deli-
uered from deeth / yet I sufferde harde paynes of my
body: & I suffer them gladly with all myne harte /
for drede of the. And so he departed away / lea-
uynge a memoriall of his deeth / for an example of
vertue and boldenes / nat onely vnto yonge men /
but vnto all his nation. Wherfore the sones shulde
be enformed and taught with example of the fa-
ther.

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ther. Neither ther ought any thyng to be shewed
vnto them / that maye be tourned lyghtely vnto
vice / lest they tourne it moze lyghtely / both by the
reason of their owne ignorance / and by the reason
of mannes nature / whiche is inclyned vnto the
woyse. Our lord punished Heli / the iudge and
bysshop of Israell / nat bycause he gaue an yll ex-
ample vnto his sonnes Ophni and Phinees / but
bycause he dyd nat punyssh his yll and ingratis-
ous sonnes. Therfore he perysshed with a fall out
of his chayre / and the heritage of his benefice was
gyuen awayne vnto a nother kynred. Howe howe
moche moze greuous vengeance wyll he take by-
pon suche fathers / as teache theyr chyldren either
by counsaile / or by their example / to lyue ingra-
tiously : and seynge that the punishment of the
sonnes whiche were adulterars / redounded vnto
the father / bycause he dyd nat prohibet them / as
moche as lay in hym : What shall he do to suche fa-
thers / that excite and moue theyr chyldren vnto le-
cher / pleasures / & ingratiuous actes / either with
wordes / or els with dedes : And on the other syde /
of the women that accustomes her chyldren vnto
vertue / the maister of the pagannes saynt Paule /
speake the in this maner : The woman hath gone
out of the waye by transgression / howe be hit she
shall be saued by bynggyng forthe of chyldren / if
she continewe in faithe / charite / and holynes with
chastite.

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Of twayne maryed women and
of stepmothers. The. xii. Chap.

Suche as marye agayne after the
decease of theyr fyrste hus bandes / besyde all
that we haue writte here before / muste be warned
this thyng / to take hede / lest they displease theyr
hus bandes / whiche they haue / with ouer moche
rehercyng of their fyrst hus bandes. The conduyt
of the worlde is suche / that euery folke reken thynges
past / better than thynges that be present : the
cause why is / bycause no felicitie is so great / but it
hath moche displeasure and bytternes myngled
with it : whiche so longe as it is present / groweth vs
soze : but whan it is ones gone / it leaueth no great
felcyng of it selfe behynde it : and for that cause we
seme y lesse troubled with sorowes past / than with
sorowes present. Also age rounneth on a pace / whi
che may euery day wors than other suffre displeas
sure / and is more feble to sustayne casualties than
yunge. More ouer the remembraunce of the four
ther and more lustye age / and as it were a compa
ryson of hit with the more paynfull age / causeth
great wepyng of the present state / and longyng
for that whiche is past. But Salomon wolde nat
haue suche thoughtes to come in to the mynde of
a wise man / for to reken the yeres past better than
the yeres present. Neither a wise woman oughte
to counte or reken her hus bande whiche is deade
better than hym / whiche she hath on lyue. For they
be ofte disceyued in this poynte / bycause / if any
thyng

thyng dyspleaseth them in their husbände / whom they
haue / than call they to remembraunce onely suche
popures as pleased them in their fyrst hus bandes.
And that thyng they do þ more spiteously / if they
present hus vande discontent they mynde in those
thynges / wherein their fyrste hus bandes byd them
pleasure / than without all consyderation of other
thynges they compare their hus bandes to gether
onely in that / and there vpon cyleth payne / why-
spunge / and troublous wordes / agayne they hus-
bandes. And whyles they bewayle & complayne
the mysse of theyr deade hus bande / they kepe no-
ther. As for stepmothers they haue an yll name /
as malicious towarde their husbāds chyldren / of
the whiche thyng there be many examples in me-
mo. re. Therfore women muste be warned ofte to
rule theyr owne braydes and fantasyes of mynde :
for thereof cometh the fountayne and begynnyng
of all both yll and good. And if thou suffre thy bray-
des to rule the / they wyl bringe vpon the a great
nombze of troubles and mysfetyes / whiche alters
wardes thou shalt nat lyghtly shake of. But if
thou rule them / thanne shalt thou lyue holly and
fortunatly. And that thyng thou shalt optayne /
if thou wylte stady dygently / whyles thy mynde
is at rest and quiernes / howe thou mayst behaue
thy selfe / what causes of motion and trouble come
vpon þ. Therfore stepmothers be nat rough and
vnrasonable / saunge suche / whose passions and
braydes of mynde playeth the tyrātes ouer them :
and they donat rule their braydes / but folowe and
serue

serue them. For she that is ledde with discretion /
reason, and consideration, shall reben her selfe & her
hulbade al one. And therfore she shall counte both
his childre & hers comen to them both. For if that
frendshipp make all thing comen amonge frendes,
in so moche that many haue louedde and fauoured
they; frendes children as their owne, howe moche
more abundantly and perfectly ought wedlocke to
cause the same, whiche is the hyghest degree, nae
only of all frendshippes, but also of all bloode and
kynred. More ouer, she ought to haue compassion
of they; tender and weak age, in remembraunce
of her owne. For if she haue children, she shall loue
others so, remembryng that the chaunce of the
worlde is in differente, and that her children shall
fynde suche fauoure of other folkes, whither she
dye or lyue, as she hath shewed to other folkes chil
dren. And in dede a good woman wyl be vnto her
hulbandes chyldren that, whiche she maye here
them cal her socke, that is mother. For what wo
man is so farre out of all humanite and gentlenes,
that wyl nat be moued and mytygared with this
worde mother, of whom so euer hit is sayde. And
specially of chyldren, whiche can nat flatter, but
speke so true wthey; stomache, lyke as they wolde
they; owne mother, of whome they were bozne.
Howe sweete is the name of frendshipp: Howe man
ny displeasures and hatredes dothe it put away.
Channe, howe moche more effectually oughte the
name of mother to be, whiche is full of incredible
charitic. Thou most iresfull woman, dost thou nat
mollifye

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mollyfe / whan thou heresse thy selfe named mo-
ther: Thou arte more ragious than any wyld
beaste / if that name wyl nat sturre the. For there
is no beaste so ragious and cruell / but if an other
yonge of hit owne kynde faune vppon it / it wyl
be by and by mylde vnto it. And thy husbandes
chylde can nat make the gentyll and mylde with
swete wordes. Thou arte called mother and she
west thy selfe an enemye. Thou many tymes ga-
theresse hate without cause / and blesse vpon that
weake and innocent age. And whan it were conue-
nient / that all Christen men shuld be as bretherne
to the in benivolence and charitie / thou hatest those
that be conioyned vnto the in house and blode / and
that be bretherne vnto thy chylde. Hit is mar-
uayle / that the soule of their mother doth nat pur-
sue the / bere and trouble the. Do you vnderstande /
you stepmothers that be suche / that your vnrue-
ly ire and hate commeth but of the dreames of your
owne folly. For why do nat stepfathers hate theyr
wyues chylde in lyke maner: For there is no step-
father / but he loueth his wyues son as wel as his
owne. I haue redde of manye stepfathers / that
hath gyuen the inheritance of realmes vnto their
wyues sonnes / even as they had ben theyr owne /
as Augustus lefte thempyre of Rome vnto Cybe-
rius / and Claudius vnto Nero: And yet had Au-
gustus chylde his chylde & chylde of them againe:
and Claudius had a sonne. Whiche thyng they
dyd nat for lacke of knowlege / that they were nat
theyr owne sonnes / but bycause they perceyued in
reason

reason and conspderation / that there was no cause
of hate betwene stepfathers and steppe sonnes / ex-
cepte theyr owne condition dyd cause it. For what
offence hath the stepsonnes made vnto theyr stepfas-
thers / excepte they haue offended them bycause
they were nat theyr owne sonnes. As for y^e thyng
laye in goddes handes / and nat in mannes power.
Yea but some wolde say / y^e stepfathers do nat playe
and trifle with theyr stepsonnes / as their mothers
wolde. To make ans were there vnto / by that ar-
gument theyr naturall fathers do nat loue them.
But wherto shulde I saye any thyng of the stepfas-
thers loue. whan there be some mothers so madde /
that they wene theyr husbandes loue nat theyr
owne naturall chyldren / bycause they do nat tryfle
and soole with them all the daye and all the nyght
styll / as them selfe doth. Whan can nat dote as the
woman can. For that same strong stomacke of mā
can holde and couer loue well inoughe / and ruleth
it / and dothe nat obey it. But you stepmothers /
why do nat you euer kysse / combe / and ppeke your
stepchyliden as you do your owne: ther is so great
darknes of mysty fantasies i your mydes / y^e what
so euer you loue / you thynke every body shulde loue
y^e same / & that no man loueth y^e inough: and what
so euer you hate / you thinke is worthy to be hated
of every man / and that every body loueth that to
moche. And some ther be / whiche whan they hate
theyr stepsonnes deadly / yet they sweere they loue
them: whiche be madde / and if they beleue / that
any man wyll beleue them: And yet they be more
madde /

madde / if they wene to discreue god. **¶** Dost thou
loke after / that Christe shulde here the / whan thou
callest hym father / whan thou wythpest awaye
from the steppe chyldren / callynge the mother. **¶**
Saint Iohan the apostle doth nat beleue that any
suche dothe loue the inuisible god / that hateth his
brother whom he loketh vpon.

Howe she shall behaue her selfe

with her kyns folkes and alpaunce.

The. xiii. Chap.

The great lerned man Rigidius Figulus sayth / the deriuation and significacion of syster / is as though I wolde saye / seperate and goynge asyde / bycause she is seperate & goeth into an other house and kynred. Whiche thyng sayng it is so / þat woman that is married shall begynne to be more scrupseable vnto her alpaunce / than to her kynse folkes / and so it is conuenient for many causes. First / bicause she is as it were skpyted and planted into that kyn / vnto whiche she shall beare chyldren / and the whiche she shall mulcyplye with her temyng. Secondly / bycause she hath the beniuolence and loue of her owne kyns folkes alredy. Therfore she must seke for the loue of her alpaunce afterwardeg. Thyrde / that her chyldren maye haue the more loue of theyr fathers kynred / whan they shall be holpen nat onely with the beniuolence of theyr father / but also of theyr mother. And in shorte conclusion / hit shall be cause of manye pleas

ures /

o.ij.

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sures / if thou be loued of thynne alpace / and many
displeasures if thou be hated. And this was the
thyng that those men looked after / whiche skyped
marriage out of kyndred in to other folkes / that loue
and frendshipp amonge people myghte spreade the
broder. Therefore it is conuenient / diligently to gette
the loue of thyn alpace / or if thou haue it all ready /
to kepe and holde hit. Hit is sayde / þ mothers in lawes
beate a stepmothers hate vnto theyr doughters
in lawes. And agayne / doughters in lawes
beare no great loue and charite towarde theyr mothers
in lawe. Therefore Terence after the common
custome and opinion of people / sayeth: All mother
in lawes hate theyr doughter in lawes. And there
was a merye woman / whiche whan she sawe her
mother in lawes image made in sugare / she sayd /
it was hytter. Plutarke / and saynt Hieronymus
talking of his auctorite / where he writeth agaynst
Iouinian / telleth / that it was an olde custome in
Leptis / a citie of Affryke / þ a newe maryed wyfe /
on the nexte daye after her maryage / shulde come
vnto her mother in lawe / and pray her to lende her
a pottle: and she shulde say she had none: to the intent
that the yonge wyfe myght knowe / by and by after
her maryage the stepmotherly hate of her mother
in lawe / and be lesse greued afterwarde / if as
ny thyng bechanced that she wolde nat. But whā
I consyder the cause of this enemyte / me thynke
both theyr enuies very folyshe. For the man standeth
as it were in the myddes betwene his mother
and his wyfe: and so eyther of them hateth oth-
er

ther / as an expulser of her selfe. The mother is
 discontent / that all her sonnes loue shulde be tour-
 ned vnto her doughter in lawe: and the wife canne
 nat suffice any to be loued / but her selfe. And theres
 of ryseth hate / enuye / and bzaulping / as it were bes-
 twene two dogges / if a man stryke and cheryshe
 the one & other beyng bye. Pythagoras scholers
 in olde tyme / and those that were of his secte / dyd
 nat reken frendshyp mynysshed / the mo that come
 vnto it: but to be & moze encreased and strengthened:
 so the mother oughte nat to thynke her selfe a mo-
 ther euer the lesse / if her sonne marye a wyfe: nor
 the wyfe ought to counte her selfe a wyfe the lesse /
 if she haue a mother in lawe: but rather eyther of
 them ought to reconsole the man vnto the other / if
 any disorde chaunce betwene them. Thou folishe
 mother in lawe / woldeste thou nat haue thy sonne
 to loue his wyfe / whiche is a companon & frende
 inseparable: Coudeste thou haue suffered nat to
 haue bene loued of thynne owne hus bande: What
 greater mysery canste thou wishe vnto thy sonne
 than for to dwelle with his wyfe with displeasure:
 And thou foolyshe doughter in lawe / woldest nat
 thou haue thy husbände to loue his mother: doste
 nat thou loue thy mother: Thou shalt be loued of
 thy hus bande: as his felowe and dere mate: and
 thy husbände shall loue his mother / as vnto whom
 he is bounde / for his lyfe / his noysshyp / and his
 byngynge by: and therfore he oweth great loue &
 kyndnes. The doughter in lawe / knowynge that
 her husbände and she is all one / shall reken her hus-

bandes mother her owne / and shall loue her and
reuerence her no lesse than her naturall mother /
but be moze seruiseable vnto her / that she may
bynde her the moze to loue her. She shall nat be
displeased / if her hus bande loue his mother / but
rather and she be a good and a vertuous woman, if
she se hym nat behaue hym selfe vnto his mother
accordynge lyke / she shall exhorthe hym and desyre
hym to behaue hym selfe as a son oughte vnto his
mother. There is no mother in lawe so out of rea-
son / but she wyl be the better content / if she knowe
her doughter in lawe chaste / & lounge to her hus-
bade. Agrippyna / nece vnto Augustus the perour
by his doughter Iulia / whiche was married vnto
Germanicus / neuer vnto Liua the pcesse / by her
sonne Drusus / she was hated of Liua / both as a
doughter in lawe / and as a stepdoughter / & was of
her owne nature bothe sharpe and shrewde mough :
but she was so chaste of body / and so lounge vnto
her hus bande / that with those two vertues she al-
tered y^e spere mynde of her mother in lawe Liua /
and tourned hit to good. The doughters in lawe
ought to nourishe and sustayne theyr mothers in
lawe in theyr necessite / none other wyse / thanne if
they were theyr owne mothers. Ruth / a Moabite
borne / leste her countrey and all her kynne / for her
mother in lawe / bycause she wolde nat leaue the
olde myserable woman in sorowe and heupnes.
Therefore she both comforted her with wordes / and
nouryshe and founde her with her labour / and
in all conditions fulfilled the rourne of a doughter :

Neither that same great charite of Ruth lacked rewarde: for by the counsaile and helpe of her mother in lawe she gate Booz vnto her husbände / a great ryche man / and bare Ilat the prophet / and was granmother to kyng Dauid / of whose stocke our lord Chyriste was borne.

Howe she shall lyue With her sonne or her daughter married / and howe with her sonne in lawe and daughter in lawe. The. xiiij. Chap.

AS it is conuenient for the Wyfe to applye her selfe vnto her husbādes discretion and wyl in all other thynges: so whan any of her children shall be marped / & that both Aristotile in the seconde boke of house keepng / teacheth / and reason byddeth / that the holle auctoritie ouer the children shulde be gguen to the fathers. So by the lawes of Rome / chyldren were nat vnder the mothers rule / but the fathers: and that so longe as he lyued / though they were marped / and of great age / excepte they were at theyr owne lybertie. Nowe howe great power ought fathers to haue ouer theyr owne children / whā god wolde y Joseph shulde haue some auctorice ouer Chyriste: The angell of our lord / what tyme he shewedde vnto Joseph in his dreame / that that / whiche was in the wombe of Mary / was nat conceived by mannes generation / but by the power and wo:ke of the holy goost: She shall sayde he / beate a sonne / & thou shalt calle his name Ielus. He sayde nat / she shall beate

beate the a son / as the hse is to say to the owne fa-
thers. For women beate chyldren vnto theyr hus-
bādes: and yet he sayd / thou shalt call hym. wher
by he syngnyfied the power and auctorite of hym /
whiche was his father apparent / whan he hadde
said vnto þe virgin / His name shalbe called Iesus /
A wyse woman shall nat pursue her doughter in
lawe / nor wene þe she wylneth loue w hatynge her /
neither of her nor of her sonne. If she loue her / &
gyue her good counsaile / and teache her: And if she
do afoze her suche thynges as maye be example
vnto her doughter in lawe / both of chastite and so-
bernes: And if she make no disorde betwene the
maried couples / but if any chaunce betwene them
by reason of other / auoyde it / and reconspyle them as
gayne with all her myght: Finally / if she beare a
motherly affection towarde her doughter in lawe /
she shall lyghtely byynge to passe / that bothe her
sonne shall be moze bounde vnto her / and shall ope-
rayne great loue and reuerence of her doughter in
lawe. For howe moche moze shall he loue her / of
whom he hath ben bozne / & by whom he hath his
wyfe / both moze chaste and moze sober / and better
agreyng with hym / where by he shall be bounde
vnto her / nat onely for that benefite / that she is his
mother / but also bycause she hath be þe instructrice
of his wyfe / and causer of a great parte of his felici-
tie: And the doughter in lawe on her partie shall
beare none other minde / vnto her mother in lawe /
than if she were her owne mother / by whome she
hath bothe gotten moze knowlege / and is made
better /

better & hath her husbände moze pleasant & long
unto her. And in a sharpe & a rygourous mother in
lawe all thyng chaūseth contrary. As for þe daughter
þe is married the mother shall nat despye to haue so
moche her owne as whā she was a mayde but res
membre þe than she is skifted in to an other house &
kynred to encrease þe stocke: but she may counsaile
her that þe is good or put her in remēbrance whan
she is married of suche counsailes as she gaue her
whā she was unmarried: but she shal nat mell with
her in suche poyntes as she thinketh will displease
her sonne in lawe. She shall nat leade her to chur
ches nor bypasse her home nor speke to her if she
thynke it be agayne her sonne in lawes wyll. Neis
ther let any folyshe woman say to me on this ma
ner: What may I nat speke to myn owne daugh
ter: She is thy daughter in dede but now she is
nat thy woman. For what so euer right thou had
dest to her thou haste gyuen it ouer to thy sonne in
lawe. Therfore and thou loue thy daughter and
woldest se her happy that is to say lyue in con corde
with her husbände exhort her alwaye and geue
her counsaile to obey her husbände in euery poynt
nor let her ones speke with the without he wil geue
her leaue. For who so euer wyll haue moze libertie
with a mans wyfe than þe husbände wyll suffre is
an adulterer. And who so euer toucheth any thing
of an other mānes agaynst the owners wyll is a
thefe. She shal loue her son in lawe none other wile
than her owne son: but yet she shall reuerence hym
moze than her owne son. For a woman ought nat

to thynke / that she may be as homely ouer her son
in lawe / as her owne sonne: but she shall desyre his
wellfare as moche as her owne son / and gyue hym
as good counsaile & exhortation: but yet in suche
maner / that she may seme rather to exhorte and re
quire hym / than byd and commaunde hym.

Of a Wyfe Well Worne in
age. The .xv. Chaptre.

A Wyfe Well Chotte in age / shall do
as philosophers saye the byrde of Egypte
doth / whiche whan it is olde / purgeth all the fyl
thy humours of it body with spices of Araby / and
lenderthe forth of hit mouthe a wonderous sweete
bzeeth: so a woman / whan she is paste the pleasure
of the body / and hath done with bearynge & byrny
ng of children / than shall she sauour & bzeeth
all heuenly / she shall neither say nor do any thyng /
that is nat full of holynes / and that may be exam
ple for yonger folkes to take hede of. Than as Gora
gas the Rhetorician saythe / her name shall be
gyune to spryng and be knowen / whan her person
is vnkowen: than her lyfe / holply passed before /
shall begyne to appere: than in dede a vertuous
woman shall rule her husbände by obeylance / and
shall byrnyge to passe / that her husbände shall haue
her in great auctoryte / whiche afore tymes hath ly
ued euer vnder her husbādes rule. Archyppea /
wyfe vnto Themistocles / by diligent obediēce vnto
to her husbāde / optayned of hym suche loue / that
he

he agayne/whan he was the most wyse and moſte
 noble man / yet folowed he his wyues mynde / al
 moſt in euery thyng: and there of came this faſſion
 of argument, whiche in wordes was comen amōge
 the geckes: What ſomeuer this chyld wyll / they
 ment Theophaſtus Themipſtockes ſonne / whom
 the mother loued tenderly / thā argued they thus:
 What ſomeuer this chyld wyll / the mother wyll:
 What ſo euer ſ mother wyll / Themipſtockes wyll:
 and what ſo euer Themipſtockes wyll / all the cite of
 Athens wyll: and what ſo euer the cite of Athens
 wyll / all grece wyll. Our lord commāded Abra-
 ham / to take hede vnto Saras wordes / bꝛcauſe
 ſhe was aged / and paſt the luſt of the body. Where-
 fore ſhe wold nat counſaile him any chidiſhe thyg /
 oꝝ that he nede ſo be aſhamed of / by the reaſon of
 her wanton body. Therefore whan a wyfe cometh
 vnto this eſtate / and all her chyldꝛen marꝛied / and
 her ſelfe ryddꝛ out of worldly buſynꝛ / than let her
 loke to the grounde with her body / yeldyngꝛ it vnto
 the grounde / but with her mynde beholde the
 heuen / whither her mynde ſhulde flytte / and lyfte
 by all her ſenſis / her thought / and all her mynde
 vnto god / and pꝛepare and applye her ſelfe hollye
 to her iourney / noꝝ thynke nothyngꝛ / but that per-
 tayne the vnto her iourney / whiche draweth her to-
 warde. But lette her be wyſe leſt in ſteade of holy-
 nes / ſhe fall in ſuperſtition / by the reaſon of igno-
 rance: Let her be moche in holy workes: howe be
 it / yet truſt moꝛe vpon the merey and the goodnes
 of god / noꝝ truſt nat on her ſelfe / as though by the

reason of her woordes / she myght come thether / as
she intendeth / rather than by the benefyte & gyfte
of god. And whyles her harte is lustier than her
body / leaue some of her bodyly labour / and labour
more with her mynde. Let her praye more & more
intently : let her thynke often of god / and more
feruently / fastes / and wery her selfe lesse with wa-
kyng about vnto churches. It is no nede to mys-
se the her aged body / and forsake her nourysshing.
Let her do good vnto other / by gyuyng them good
counsaile. Let her do them good also with example
of her lyfe / of the whiche commodite a great parte
shall retourne vnto her selfe.

Here endeth the seconde booke.

The thynde boke of the instru-
ction of a Christen woman.

Of the mournyng of Wydo-
wes. The fyrst Chaptre.



GOOD Woman Whan
her husbād is deed / ought
to knowe, that she hath the
greatestte losse & dāmage /
that can bechaunce her in
the worlde / and that there
is taken from her the hart
of mutuall and tender loue
toward her: and that she
hath loste nat onely the one
halfe of her owne lyfe (as lerned men were wonte
to say, whan they hadde loste them whom they lo-
ued verely) but her selfe also to be taken frome her
selfe all to gether & perysshed. Of this cause maye
come honeste weppynge / sorowe and mournynge /
with good occasion / and waylynge nat to blame.
Hit is the greatestte token that can be of an harde
harte and an vnchast minde, a woman nat to wepe
for the dethe of her husbāde. Howe be hit there be
ii. kyndes of womē / whiche in mourning for their
husbandes / in contrarie wayes do bothe a myste:
That is bothe they that mourne to moche / & those
that mourne to lytell. I haue sene some women no
more moued with the dethe of theyr husbādes /
than it hadde bene but one of lyght acquaintance /

p. iij. that

that had doryd: whiche was an euident sygne of
but colde loue vnto their husbâdes. Whiche thing
is so foule / that none can be more abhomyable /
nor more cursed. And if a manne aske them / why
they do so or rebuke them / they answeare agayne /
the nature of the countrey so requirerh. And y^e same
excusis lay they for them / that vse to put the cause
of theyr vices in some planet / or qualities of the
ayre or ethe / where they dwell. But the nature of
the countrey is cause of no vices. For than the coun-
trei ought to be punysshed / and nat y^e offenders.
We take no vice of the heuen / or ayre / but of oure
owne maners. For vnder every skye is bothe good
lyuyng and yll. For there is no countrey so wret-
ched in the worlde / that it ne hath some good pro-
ple there in: nor none so good / but hit hath some
naught. I haue sayd here afore / that I haue sene
some / norbyng moued with the deeth of theyr hus-
bandes. Lyke wyse / I haue sene some / that wold
with a ryght good wyll haue quitte their husbands
des lyfes with theyr owne. Wherfore ther is no res-
son / why they shulde lay theyr fautes in the condi-
tion of the Region. For in the countrey / that is cal-
led Getica / the ayre is colde / and yet saith Pompos-
nius Mela / that the very womē lacke no stomache
to dye on the bodys of theyr husbâdes / and haue
a speciall desyre to be buryed with them. And by
cause that the custome is there to mary many wo-
men vnto one mā / there is great stryuyng amōge
them / whiche shall haue y^e prayse there in / of them
that shall geue the iudgement. The victorie is ge-
uen

uen to the most vertuous: and hit is a great pleasure to them þ map optayne hit. Lyke wyse great lerned men wyte, that women ble to do in ynde. Also in olde tyme the women of Almayne / frome whens the flandryng toke their originall and first begynnyng / married neuer but of maides: and so made an ende of all hope and desyre of mariage at ones. For they toke one husbände as one body and soule / and neuer desyred / nor thought of maryage after hym: as though they loued the matrimony it selfe / and nat the husbändes. Wherby nowe thou mayste se / that vertues and maners be chaunged with abundaunce / ryches / and pleasures: and the euill fyre of ryches quencheth the good fyre of charitie. All the lawe of Chyiste soundeth none other thyng / but charitie / loue and heate. For our lord sayth: I am comen to cast fyre in to the erthe / & go about nothyng so moche as to make hit to bourn. But whanne we couple the ryche deuyl to poure Chyiste / and vnto sobye vertue / reuell and dyshonesties / vnto chastytades desolute and wanton pleasures / paganes and bethennes vnto Chyistianite / and the deuyl to god: than god dysdaynyng suche felowship taketh his gyftes from vs / and leaueth vs the gyftes of the dyuell. Nat withstandyng / it may so chaunce / that there be in womens myades / suche constancy and stedfastnes / that they may comforte them selfe: and though they be ouertome & oppressed / may by wysedome yet recouer agayne. That wolde I greatly pseye in a man / but in suche a frayle bynde / hit is no good token to haue so

passenge

passynge great wyllecome. I haue harde of great
wyse men / that haue taken verp heuylp the dethe
of but lyghte frendes / and wepte for them habun-
dantly. Solon / whiche made the lawes of the peo-
ple of Athens / one of the vii. wise men / commaun-
ded his owne burtall to be kepte with wepyng and
waylyng / that his frendes myghte shewe howe
moche they loued hym. Also after that Lucretia
was slayne in Rome / whan Junius Brutus whi-
che was reuengear of her dethe and rape / done by
the kynges sonne / hadde dyuen the kynges out of
Rome / and warre was made agaynst the kynges.
In the fyrste settynge to gether / this Brutus was
kylde / and the wyues of the cite mourned a twelue
moneth the dethe of hym / that had be the defender
of theyr chastite. And yet mourned they / but an o-
ther womans husbnde / and by cause he defended
another womans chastite. Thā hōwe moche more
oughtest thou to mourne the dethe of hym / that is
the defender of thyne owne chastite / sauer and kes-
per of thy body / father and tutour of thy chuldren /
welthe of thy house / householde / and thy goodes /
ye and more to / thy gouernour & lord. And thou
woldest wepe in dede / if thou shuldest nat departe
rycher from hym / than thou camest to hym. But
nowe the ioye of money / taketh away all the greife
of thy sorowe. Thou woldest wepe for his dethe / if
thou haddest loued hym / whan he was on lyue.
But nowe thou arte nat sorow for his departynge /
whom thou settest nothyng by / whā thou haddest
hym. Also many be glad / that their husbndes be
gone /

gone/as who were rpd out of pocke and bondage:
and they reioyse that they be out of dominyon and
bonde / and haue recoueredde theyr lyberte: but
they be of a folpyshe opinion. For the shyppe is nat
at liberte / that lacketh a gouernour / but rather de
stitute: neither a chylde that lacketh his tutoure /
but rather wandyringe without order and reason.
For a woman / whan her hus bande is gone: For
thā she is in dede (as she is called) a wydowe / that
is to say / desarte and desolate. Than is she in dede
lost at all auētures / as a shyp / lackyng a maister.
and is caried without discretion and consideratio /
as a chylde whan his ouer seer is out of the waye.
Here peradventure some wolde saye / he was suche
an hus bande / that better were to be without him /
than to haue hym. But so wold neuer good womā
saye / nor yll kepte in. For if he were of the beloued
as the lawes of god do commaunde / he shulde be
that is to say / as he were thy selfe: thou wolde be
as sozpy that he shulde dye / as thy selfe. Vnto an yll
woman / excepte her hus bande let her haue her li
bertie to all vices that her mynde lyeth to / he is in
tolletable. But vnto a good woman / no hus bande
can be so yll / that she ne had leauer haue his lyfe
than his deeth. But what shulde I speake moche
of this matter: I haue shewed inough in þ boke a
fore / that she is neither worthy the name of a good
woman nor wyse / that can nat loue her hus bande
with all her harte as her selfe. *De circumspēcte na
ture / or rather god / the moost wyse mayster of all
good maners.* There is no kynde of vertue / but
q he

he hath created some lyving thyng / that bleseth it /
for to rephende & reprove those that dispice that
vertue: as bees by theyr crafte reprove y lewdnes
of them / that can nothyng do: And y faithfulness
of dogges / dammeth the vntrustynes of false peo-
ple: shepe condemne fraudes and gyles with their
lymplenes: stockdoves and turtuls gyue exāple
of true & faithfull loue / in mariage. for those byr-
des / as Aristotle sayth / lyue cōtent with one male
noz take none other. The turtle dove / whanne her
male is deade / neyther drynketh lyquore / noz syt-
teth on the grenez tre / ne commeth amonge none of
her felowes playeng & sportynge to gether. These
chast and holy loues meaneth Solomon / whan he
calleth his spouse to hym / sayeng: The voyce of a
turtle dove is harde in our realme: And cōpareth
his spouse some tymes to a turtell / and some tyme
to a stocke dove. Also they that can have no mea-
sure in theyr weppng and mournynge / be as farre
to blame on thother syde. for whan they be newly
wounded with the chauce / they confounde and
fyll all the place full of crieng / & teare their heare /
beate their breastis / and scratche theyr chekes / &
knocke theyr heddes to the walles / & theyr bodyes
to the grounde / and drawe forth the longe tyme of
theyr mournynge / as in Secill / Asia / Grece / and
Rome: in so moche / that the senate was sayne to
make statutes and lawes / whiche was called the
lawes of the twelve tables / for to modifie and ap-
pease the mournynge. And therfore y apostle also /
whan he wrote to this people / was compelled to

com

7
 comforte them / sayenge: Bretherne / I wolde ye
 shulde haue knowlege of those that slepe / that ye
 be nat soȝe and pēsyte / lyke other people that haue
 no saythe. For if we beleue that Iesus is deade /
 and recyued agayne: so shall god lyke wyle byng
 agayne with him all that be deade by hym. Nowe
 a wydowe / let her bewayle her husbāde with hart
 ty affection / and nat crye out / nor bere nat her selfe
 with dāshyng of her handes / neither bearyng of
 her body: but let her so mourne / that she remembre
 sobernes & measure / that other may vnderstande
 her sorowe / without her owne boasting & vtterance.
 And after that the first bronte of her sorowe is past
 and swaged / than let her begynne to study for cons
 solation. Nowe here wyll I nat bynge forth the pre
 ceptes out of the longe volumes of philosophers.
 For my purpose is to instructe a Christen woman
 with Christs philosophy: in comparison of whom
 all mannes wysedome is but folye. My mynde is
 to seche a remedy. Let vs remēber þ̄ sayeng of the
 apostle / that they whiche slepe with Iesu / shall be
 brought of god with Iesu agayne. Wherfore we
 ought to be of good cōforte. And she that is a wyse
 woman / let her remembre that all men be bozne /
 and lyue in this lawe and condition / to paye theyr
 dutie vnto nature / as theyr creditoure / whan so e
 uer she asketh it / of some soner / of some later / howe
 be it all be coupled with in the comon lot and rate /
 to be bozne / & lyue / and dye: but our soules be im
 mortal / and this lyfe is but a departyng in to an o
 ther eternall lyfe and blessed / to them that haue

passed wel and vertuouſly this temporall and traſſi-
tory lyfe. The whiche thyng the Chriſten ſay they
maketh eaſy enough / nat by our deſarte and me-
rite / but of his goodnes / the whiche with his deth
loſed vs from the bandes of deth : and deth of this
lyfe is but as a ſaplyng out of the ſee in to þ haupn.
They that dye / go afore / and we ſhall ſone come af-
ter : and whan we be departed and loſed out of this
body / ſhall leade our lyfe in heuen vnto that tyme :
þ every man ſhall receyue his owne body agayne :
howe be hit nat ſo cumberous and heuie as it is
nowe / but lyghtly couered and arayde : with it we
ſhall haue bleſſed and euer laſtynge lyfe. This is
the true and ſure chriſtian conſolation / whan they
that be a lyue thynke and truſt / that they frēdes /
whiche are deade / be nat ſeperate from them / but
only ſent before in to þ place / where with in ſhorte
ſpace after they ſhall mete to gether full merily / if
they wll do they diligence / that they may by the
exerciſe of vertues come thether / as they beleue þ
they be gone. Theſe thinges ought chriſtē preſtis
to ſhewe and telle vnto yonge wydowes / and com-
forte they heuy myndes with theſe conſolations /
and nat as many do / drinke to them in the funerall
feſt / and byd them be of good chere / ſayeng / they
ſhall nat lacke a newe huſoāde / and that he is pro-
vided of one for her all redy / and ſuche other thynges
as they caſt out at bākettes and feaſtis / whan
they be well wette with dypnke.

Of the buryenge of her huſ-

bande.

Also amonge many other thinges
that we vse after the example of y^e pagans,
this is one to kepe thy buriall with great solēnity.
For the paganes and gentils beleued / that if y^e bo-
dy were vnburyed / the soule shulde haue greatte
payne in hell / and that the royaltie and cerimonie
es of buryenge shulde be an honour bothe to them
and theyr successours. Nat withstandynge / there
were some of them / that couēted these but fantasies
and vanities. For Virgyl in the person of Anchis-
es / whom he induceth for an exāple of wisdomē /
sayth / that y^e losse of sepulture is but a small thyng.
And Lucane in this maner saith :

Nature in her quiet lap doth all thyng receiue
He is couered wth the sky / y^e hath none other graue.

Also wth these philosophers / as Diogenes / Theodos-
rus / Seneca / & Cicero / but in especiall Socrates /
did proue by great reasons / that it forled nat wher
the carcass became and rotted. Marcus Amilius /
whiche was the chiefe of the senate of Rome / com-
maunded his sonnes a lyttell before he departed
forth of the worlde / to cary him out on a bere apoin-
ted with out any shetes or purple / nor shulde spēde
vpon any other solemnities beside past. r. s. for he
sawd / the cozles of noble men were commended by
theyr owne noblenes / and nat by coste of money /
Valerius Publicola / and Agrippa Menenius / y^e
one beynge banys her of the kynges / and restorer
of the common liberte / the other broker and arby-
trator of the comon peace / and many other mo ex-

cellēt men/ dyd vtterly dispice the royalte of sepul-
ture: in so moche that whā they had bene in great
auctozite & riches/ yet they laste nat behynde them
so moche as to hye an ouer fear/ of y funeral wth.
And if they had counted so great goodnes in buris-
eng/ as the people supposed/ they wolde sure haue
sene there vnto. Nowe I wyll speake of our mar-
tyrs of the Christyan faythe/ whiche cared nat/
where they deed bodyes lay/ so y the soules fared
well. For Christe/ what tyme he shall restore the
soules to the bodies. shall easily fynde in his house/
whiche he knoweth well inough/ the least asshes of
the bodye. Saynt Augustyne in the boke that he
named the Cite of god/ in the fyrst sayth: All these
busynes/ as keepyng of the corce/ and order of the
sepulture/ and royalties of the funerall/ be rather
the consolations of them that lyue/ than any ease
to y deed. For if solemne buryng myght helpe an
euill man any thyng/ than shulde poure buryenge
ozels none at al/ hindre a good mā: but we se farre
contrary/ nor the great royalte of sepulture dyd nat
ease the payne of the ryche man/ spoken of in the
gospell: nor hit was no rebuke to the lazer man/
that his body lay on the erthe abiecte and noughte
set by. For after warde the ryche man was punys-
shed in hell for his pilyng/ and the lazer was re-
freshed in the lap of Abraham/ & had his rewarde
for his lyfe innocētly/ & vertuously spent. Neither
I wolde nat y sepulture shulde be put awaye. For
holy fathers/ as Abraham/ Isaac/ and Jacob/ and
Iosephe/ whan they dyed/ commaunded moche of
they

theyr buryeng. And Tobias was preysed of þ an-
gel of god / bicause he had buried deed people. But
all the ornamentiēs of sepultures ought to go to the
profet of them that be deed / and nat to them that
lyue. For he that is deed must make his rekenyng
to god only / whiche reioyseth of þ merites of them
that be deed / done before in theyr lyues / and of the
clene & pure myndes of them that be alpye. There
is no shewe of ryches nor pryde pleasant to hym /
but bolle truste and hope in hym / and charite with
thyn euē Christen. For if thou gyue almys / thou
shalte haue almys : and if thou be mercyfull / thou
shalte receyue mercy. Therfore make frendes to
thy selfe and to thy louers / that are deed with thy
worldly treasure / that thou mapste spnde in the o-
ther lyfe them that shall receyue the in to eternall
herborowe. For our lord in the gospel gyueth pa-
radise to them / that gyueth the woꝝkes of mercy :
and denyeth hit to them / that denye the woꝝkes of
mercy. Also he teacheth the wayes of gyfynge als-
mes / that thou gyue none of thy goodes to them
that be of great habyltye / and maye quyte the / or
do a better tourne for þ agayne : but gyue to poure
folkes and beggars / that be nat able to do as mo-
che for the agayne : and so thou shalt hane greatte
rewarde of god. Thanne howe moche is hit bet-
ter to cloth poure straungers / than thy riche kyns
folkes / and poure lay men / than riche prestis : and
that that is spēded on wate and costly sepultures /
to be bestowed on poure wydowes / and fatherles
chilozen / and suche as lacke. And moche surer and
moze

more plentious aduantage shall comme hereof.
And in the day of thy weping thou shalt remem-
ber them that cuer wepe / beyng oppressed with ne-
cessite : their teares shall folowe thyn : their myght
shall chere the. Thy frende that is deed shall fynde
them atourners and aduocates / moost pleasant to
the iudge eternall / to pleade his matter / and be as
diligēt in his peryll / as in theyr owne. Nowe it ap-
pereth well inough / what I iudge of those wydos
wes / that discepane theyr creditours of theyr pay-
ment / to byng for the theyr hus bandes royally /
or els do nat accomplishe and persourne the wyll
and bequestis of y^e dede man / whiche thyng ought
to be done specialllye. I neede nat to declare here /
howe moche men be bounde to the payng of their
dettes / nor howe moche the fulfyllng of testamen-
tes ought to be regarded. For the true and durable
honour of the corce standeth in mennys hartes / &
nat in the pompe of sepulture / or tombes of mar-
ble and metall / costly wrought. For men saye well
by the buryng of a good mā be it neuer so poure :
and pray for hym / and curse sumptuous tombes /
and that the more spytouly / if the money be y^el got-
ten that it was made with.

Of the myndyng of her hus-
bande. The. iii. Chaptre.

I Et a wydowe remēbre / and haue
all before her eyes in her mynde / that our
loules do nat perishe to gether with the body / but
be

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be losed of the bondes of our corporall grocenes /
and be lyghened from the burden of the body / and
that death is nothyng / but a seperation of þ soul
from the body / and that the soule departeth nat so
from the body in to an other lyfe / that it clerely gy
ueth ouer our matters here in this worlde / & they
haue bene oft tymes harde of them that were on
lyue / and they knowe moche of our actis and for
tunes by the shewing of angels / that go betwene.
Wherfore a good wydowe ought to suppose / that
her husbāde is nat vtterly deade / but liueth / bothe
with lyfe of his soule / whiche is the very lyfe / and
besyde with her remembraunce. For our frendes
lyue with vs / though they be absente from vs or
deade / if the lyuely image of them be imprinted in
our hartes / with often thynkyng vpon them / and
dayly renewed / and theyr lyfe euer waxe freshe in
our myndes. And if we forgette them / than they
dye towarde vs. The byetherne of Valeria Mes
salina / that was Sulpecius wyfe / asked her after
her husbandes deth (bicause she was yet in the flo
wers of her youth / and helthfull of body / and ther
to goodly of beautie) whether she wolde marie a
gayne: Nay verily sayd she: for Sulpecius is still
alyue to me. And this was þ sayeng of a pagane /
nat assured of the eternall lyfe. Than what shulde
a chyristen woman do: Lette her kepe the remem
braunce of her husbāde with reuerence / and nat
with wepyng: and let her take for a solempne and
a great othe / to sweare by her husbandes soule / and
let her lyue and do so / as she shall thynke to please
her

her husbände / beyng no man but a spirite
purified / & a deuine thyng. Also let her take hym
for her keper and spy / nat only of her dedes / but al
so of her conscience. Let her handell so her house &
householde / and so byng bp her children / that her
husbände may be glad / and thinke that he is hap
py to leaue suche a wyfe behynde hym. And let her
nat behaue her selfe so / that his soule haue cause
to be angry with her / and take vengeance on her
vngreatiousnes. Cyrus the elder kynge of Persie /
whan he dyed as Xenophon wyrteth / commaun
ded his sonnes to kepe his memoyp with deuotion
and purenes / for cause of the honour of the god im
mortall / and the worshyp and the immortallitie of
his soule. Let y widow make an ende of weping /
lest we shulde seme to mouene for our folkes / that
are departed / as though we counted them cleane
deed / and nat absent,

Of the chaste and honestie of a Wy
dowe. The. iiii. Chaptre.

In gyuyng instruction to a chrysten
woman / whom may a man do better after /
than saynt Paule / that sayd / he was all thinge to
al men: to thentent that he myght wyne them to
Christe: and putteth in his owne laude and prayse
the busynes of all churches: so he / wryting to the
Corinthies / sayth on this maner: Let synge fol
kes applye them selfe to the busynes of our lord /
howe they may please hym: and let married folkes
take

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take hede of wordlye matters / howe they maye
please and content thyr spoules. For hit is conue-
nient / that the wyfe be all at her hus bandes wyll /
and that a syngle woman geue her selfe hollye to
Jesu Christe / whiche is spoule of all good and ver-
tuous women. Therfore thā lit passe all that try-
myng and arayeng of her body / whiche whan her
hus bādeliurd / might seme to be done for his pleas-
sure : but whan he is dede / all her lyfe and all her
apparell muste be disposed and ordered after his
will / that is successour vnto her hus bande / that is
immortall god vnto mortall man. Therfore muste
only the mynde be pyked and made gaye : for that
only is it that Christe marieth / and in the whiche
Christe resteth and delicteth. But those that intēde
to mary / trye & trye by them selfe / and that that
I haue sayd before of maydes / may be applyed to
this place : yet moche lesse is becomynge for a wy-
dowe to garnish by and paynte her selfe : whiche
shulde nat only seke for no bargayne / but rather re-
fuse them offered : neither take any offers / but soze
agaynst her wyll / and compelled to the seconde mas-
riage / if she be a good woman. Howe be it in a
mayde goodly arayment maye be more suffered /
but in a wydowe it is to be discomēded. For what
bodye wolde nat abhorre her / that after her fyrste
hus bandes death / sheweth her selfe to longe after
an other / and casteth away her spoule Christ / and
marieth the deuylls synst / & synst man / beyng bothe
wydowe / wife / & adulterat : But they haue bothe
a more easy state and condition / & more ouer better

that shewe they: wydowheed in they: clothyng/
and behauynge of they: body & maners. For they
that be neuer so vngacious / yet haue a fauour to
them that be good and honest: and by suche tokes
as they se in them / cast / if they shulde marie with
them / and chaunce to dye afoze them / what maner
of wydome they shulde leaue behynde them. For
I ensure you / there is no husbande / that wold nat
haue his deche mourned of his wyfe / and be hym
selfe desired of her / and mysted: and seying that we
haue suche preceptes for maried folkes / bothe of
philosophers / and the apostels / what shulde we
thynke that they: iudgement was of wydowes:
By whom the apostle Paule wytyeth to Timothy
on this maner: A very wydome and desolate wo-
man trusteth in god / and is in prayer day & nyght /
and she that is delicate and easfull / is deed / ye be-
yng on lyue. Therfore byd them kepe them from
blame. For they seme to lyue in the spght of those
that se them eate and drynke / and go / and speake /
and do other workes of lyfe. But and one coulde
perle with his sight into them / or entre within the
secretes of their myndes / & thoughtes he shulde se
that poure synfull soule / howe hit is put from god /
and spoyled and depriued of his lyfe. Thus saynt
Paule sayth / Thus saynt Hieronime / Thus saynt
Ambrose / Thus saynt Augustyne / Thus all sayn-
tes and holy men / with one voyce and opinion say /
That wepyng / and mournynge / solitarie / and
fastynge / be the most precious doutes and ornamē-
tes of a wydome. ~~More ouer~~ what feastes / what
playes

playes and daunces a wydowe shulde vse / saynt
Paule doth shewe / whan he bydoeth her be in pra
yer day and nyght: and so whan her mortall hus
bande is deed / she nyght be at more lyberte with
the immortall / and more by leasure / and oiter talke
with hym / and more pleasantye / yea and to saye
more plainly / a wydowe ought to praye more intes
tely and oiter / and faste longer / and be moche at
masse and preachinge / and rede more effectually / &
occupie her selfe in y cōtemplation of thole thyngis.
Anna / the doughter of Phannuell / continen of the tribe of
Aser / whiche lyued with her hus bande seuen yere
after her maryage / & whan she had bene wydowe
fourscore yere and soure / our lord Chyste founde
her in the temple / out of the whiche she had neuer
departed / but euer in fastyng and prayer daye and
nyght. And in dede I wolde haue greatter vertue
and perfection in a wydowe / than in a wyfe. For y
wyfe must apply her selfe to the wyll of her mortall
hus bande / to whom she is married / but y wydowe
hathe taken Chyste to her hus bande immortall.
Wherfore it is reason / that all thyng be more excels
lent and accordeinge for suche a spoule / and wordes
more sadde and sober. For the communycation of
euerye bodye is lyghely a glasse and a myrrour of
the mynde and condicions of them. For hit is an
olde prouerbe: Suche as the lyfe is / suche is the
cōmunicatō. And foule and vnclene speche hurts
teth the mynde. All speche corrupteth good condi
tions / as saynt Paule saythe. After the wordes of

þ poet Menander / I wolde that a wydowe shulde
nat onely speke suche wordes as myght shewe her
selfe chaste & honest / but also that myght instructe
the hearers with lernyng / and amende them with
example of her lyfynge. For makynge hath speche
to couple wysedome & vertue to gether : & though
it seme to do no more but better the thought of the
mynde / yet doth it cause both lernyng and vertue.
And though a woman be losed out of the bādes of
worldly matrimony / let her nat yet thynke that she
maye do what her lust. For often tymes wydowes
do shewe what they haue bene in mariage / & vnder
the lybertie of wydowheede / open and shewe
that whiche they kepte in before for feare of theyr
husbandes. As by / des / whan they be out of their
cages / by and by tourne to their olde conditions :
Lyke wise many women shewe out at ones the vices
that they dissembled (so as they coulde whyle
that theyr husbandes lyued) after that the letters
that they had of theyr husbandes be taken away.
For than shall hit be knowen / what nature or con-
dition a woman is of / whan she maye do what she
wyll. And as saynt Hieronyme sayth / she is chaste
in dede / that may do euell and she lyke / & wyll nat.
Therefore a woman had nede to worke more warre-
ly / whan both the disprayse of vices and þ prayse
of vertue is imputed to her selfe. For as longe as
her husbāde lyued / he had a great parte of both.
In the wydowheede Christe her spouse wyll lyghtly
ly helpe her that wyll lyue vertuouslye. And if we
do any thyng well / we ought to thanke hym there-
fore :

foze: and if we do ill / it is to be referred to our selfe.
And as a man hath all his ioye in his wyfe / if she
be good / in like wyse no man can beleue howe plea
sant and amiable she is to Christ / that playeth the
wydowe in dede / that is to say / the whiche beyng
desolate in this lyfe / hath all her hope and truste /
and all her ioye and delyte in Christe. And such
saynt Paule commaundet he to the bysshoppes to
haue in regarde: for by theyr prayer the church
optyneth many thynges of Christe. For such
one deserued to se Christe fysite in the temple / and
to prophesie of hym to them that were present. Su
che a wydowe is prayd by the mouth of god / &
is commended to vs in this commaundment in
the .C. xxx. psalme / where our lord sayth: I shal
blesse this wydowe. And in y prophete Esai: Thou
shalte nat hurte a wydowe / or a childe that is vn
der age. For if thou hurte them / they shall crye to
me / and I shall here theyr cryenge / and shalbe dis
pleased / and stryke y with my sworde / & your wy
ues shalbe wydowes / and your children fatherles.

2 2
2 2
2 2
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2 1

**Howe they shall vse them selfe at
home. The. v. Chapter.**

At withstandynge that holy men
wolde wydowes shulde be oñe in the chur
che / and lyf in prayer / yet they dyd nat vnderly for
byd them worldly busynes. For saynt Paule saith
of wydowes / wytyng vnto Tymothe: If any
wydowe haue children / or childers children / let her
fysite

þ poet Senander / I wolde that a wydowe shulde
nat onely speke suche wordes as myght shewe her
selfe chaste & honest / but also that myght instructe
the hearers with lernyng / and amende them with
example of her luyng. For mākynde hath speche
to couple wysedome & vertue to gether : & though
it seme to do no more but vtter the thought of the
mynde / yet doth it cause both lernyng and vertue.
And though a woman be losed out of the bādes of
worldy matrimony / let her nat yet thynke that she
maye do what her lust. For often tymes wydowes
do shewe what they haue bene in marriage / & vnder
the lybertie of wydowheede / open and shewe
that whiche they kepte in before for feare of their
hus bandes. As by / des / whan they be out of their
cagis / by and by tourne to their olde condicions :
Lyke wise many women shewe out at ones the vices
that they dissembled (so as they coude whyle
that they hus bandes lyued) after that the lettes
that they had of their hus bandes be taken away.
For than shall hit be knowen / what nature or con-
dition a woman is of / whan she maye do what she
wyl. And as saynt Hieronymus sayth / she is chaste
in dede / that may do euill and she lyke / & wyl nat.
Therefore a woman had nede to worke more wares
ly / whan both the disprayse of vices and þ prayse
of vertue is imputed to her selfe. For as longe as
her hus bande lyued / he had a great parte of both.
In the wydowheede Christe her spouse wyl lyghte
ly helpe her that wyl lyue vertuously. And if we
do any thyng well / we ought to thanke hym there-
fore :

foze: and if we do ill / it is to be referred to our selfe.
And as a man hath all his ioye in his wyfe / if she
be good / in like wyse no man can belue howe plea
sant and amiable she is to Christ / that prayeth the
wydowe in dede / that is to say / the whiche beyng
desolate in this lyfe / hath all her hope and truste /
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saynt Paule commaundet he to the bylshoppes to
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shalte nat hurte a wydowe / or a childe that is vn
der age. For if thou hurte them / they shall crye to
me / and I shall here theyr cryenge / and shalbe dis
pleased / and stryke y with my sword / & your wy
ues shalbe wydowes / and your children fatherles.

Howe they shall vse them selfe at
home. The. v. Chaptre.

At withstandynge that holy men
wolde wydowes shulde be oñe in the church
e / and byll in prayer / yet they byd nat vicerly for
byd them worldly busynes. For saynt Paule saith
of wydowes / wrytyng vnto Tymothe: If any
wydowe haue children / or childers children / let her
fysse

firste lerne to handle her owne house vertuously / &
do for her progenytours agayne. Let the wydowe
teache this / let the childre lerne this / that is to be
haue them selfe lowly & lounyngly to thei fathers
and mothers / graundfathers & graundmothers.
For we se hit chaunceth ofte tymes / that they that
be brought vp with a wydowe / by the meanes of
her ouer moche sufferance and cherisshynge / be
stobborne & inobedient to them / whom they shulde
obeye: in so moche that in some countreys / and in
especiall in myne / hit is vsed in a comon prouerbe /
to cal them wydowes kockneis / that be ill brought
vp children / and that be selfe wyld and vnchrystly
pouge men. Therfore I wolde counsaile a yonge
woma / beyng a wydowe / to put the byngyng vp
of her chyldren vnto some good & sad man. For she
is so blynded with the loue of them / that she thynketh
she dealeth hardly with them / whan she maketh
of them most. Howe be it some hath be great
wyse women / and hath brought vp thei children
bothe very well & wysely: As Cornelia / y brought
vp Scacchus her son: & Meturia / whiche brought
vp Martius Corilius: in so moche that what noble
acte so euer he dyd in the comon welthe / eyther
at home or from home / he was euer incited with
this thyng / that he myght do so / that it myght be
allowable to his mother / y had broughte hym vp.
But howe chyldren shulde be brought vp / I haue
taught in the booke afore. Therfore let the wydowe
loke there what so euer maketh for this purpose.
And as for thei householde / y apostle afore saide /
writeth

21
wryteth of hit. If any wydowe do nat se to her
owne frendes specialy, she denyeth her fayth, and
is worse than an infidell. Yet lest she be to homely
to put her selfe in presse, in company of her seruants
res, namely if she be yonge, let her here what saynt
Hieronymus sayth wrytyng vnto Saluina. Chastite
te sayth he, in women is a brytyll thyng, and like
a goodly floure wyddereth and dryeth with a lyt
tell wyther, and a small blaste: and namely if the
age be apte to vice and the auctoritie of the hus
bande lacking, whose spirit is the defender of the
wyfe. What shulde a wydowe do amonge a great
nombere of men seruantes, whiche I wolde nat
she shulde set at nought, as bondmen, but abashe
and regarde as me. Howe be it if she haue a great
house, that requireth moche mans seruice, let her
make some wel aged man ruler, that is sadde and
discrete, and of good conditions, whose honestie
shalbe his maystres worship. For I haue knowen
many that haue shutte vp theyr doores, and haue
nat comen abrode, and yet haue had an yll name
with theyr owne seruantes, whom ouer gorgeous
aple of p^rservant hath caused to be suspected, ouer
p^rwellface & good lyknyng of his bodge, or age apte
to pleasure, or pride, or high myde, by the reason
he knewe he was loued of his maystres: whiche
loue, though he be well hyd, yet many tymes he
appereth, when he dispiseth his felowes, as they
were his bondmen. These be the wordes of saynt
Hieronymus: vnto the whiche, I addethis more ou
yer. That beste is for a wydowe to mynysh her
house

householde / in especial of me / and to take vnto her
some well aged woman / wyse and vertuous / with
whome she may leade her lyfe : and aske counsaile
of her in suche matters as pertayne to women.
And if she be aged her selfe / let her take to her some
olde man / that is some kynsman of hers / or of her
alpaunce / whom she may trust vnto. And synally /
let her euer vse the counsaile of that man / that she
knoweth hath good wytte / and wolde her profet /
and is trusty. The olde Romayns wolde / that the
women shulde euer be vnder the rule of theyr fa-
thers / and byetherne / and husbannes / & kynsmen.
Let her dwelle rather with her mother in lawe / or
her husbannes alpaunce and kynnsfolkes / thanne
with her owne / bothe for the remembraunce of her
husbande / for whose sake hit may appere / that she
loueth better his kyn & his blode / than her owne.
And in as moche as she is translated in to that kyn-
red / vnto the whiche she hath bozne children / or at
the least wyse shulde haue done. More ouer / þe disci-
pline of chastite is rekened more strayte amonge
alpaunce / than kynnsfolkes : bicause there is lesse che-
rishing and libertie. But a vertuous woman wyll
nat be so moche moued with all these thynges / as
with the remembraunce and loue of her husbände.
For so Antonia / doughter vnto Marcus Antoni-
us the iudge / wyse vnto Drusus / ledde all her lyfe
wyt her mother in lawe. Lyke wyse Liwia leste
her house and her countrey to dwelle with her mo-
ther in lawe Noemy. Excepte ther be with her mo-
ther in lawe some nyce and wanton yonge men / þe
maye

23
maye cause a blotte in her good name / or put her
chastite in leperdyne : or excepte the womē that be
her alyang / be nat of all the beste fame : soe than it
is moze wysedome to go to her owne kyns folkes.

Howe they shall behaue them
selfe forth. The. vi. Chaptre.

Other Whyles they shall haue cau-
ses to go abrode. Therfore lette them go co-
uered / and shewe in dede / what they name meas-
neth. For y name of a wydowe in Greke & Latine /
is as moche to say / as desolate & destitute. Where-
fore there is moche difference betwene one goynge
alone / and companied with men. And seynge that
so great sadnes of behauour and arayment is re-
quired in a wyfe / than what ought to be cōsidered
in a wydowe. She ought to shewe example vnto
other / bothe of chastite / sobernes / and honestye.
And seynge that they ought to gyue example to o-
ther / howe can it do well / that they shulde go forth
appoynted in y armour of the deuyll / both to shewe
the pompe and vanite of theyr owne mynde / and
set the snares of Satanas in stede of the example
of Christ. Wherefore saynt Ambrose sayth full well /
that with mournyng garmentes / and sad and des-
mure lokes / wanton & nyce lokes be kepte vnder /
and vblaufull lustes quenched. The surest is nat
to go moche abrode : and whā she goth / to be com-
panied with some good & sad womā. Let her seche
to no churches / where as is resorte / but where as

l. ii.

no body

no body is / and where none occasions is of trespass-
syng / and good quietnes and occasyon of prayng.
Let her nat kepe moche company with fteris and
prestis. For the deuyll is craftye / and by longe vse
hath lerned by what crafte euery bodye may be o-
uer compe. And if he haue oportynyte / he wyl
sone bypnye his purpose to passe / for he hath none
other thyng to occupie hym selfe with. If a wy-
dowe wolde aske any counsaile / let her chose some
aged man / that is past the lust of the worlde / nor
is infected with any vices / nor is let wth couetous-
nes / nor wil let his mynde ynflatter for hope of bar-
tage of lucre of money / & that is well lerned / by mo-
che experience hath gathered great wisedome /
that he neither kepe her mynde straiter thā neede
is / nor let her haue ouer moche the bydle of libera-
te / nor dothe counte nothyng moze precious nor
dere than trouth and vertue / let her / what so euer
she douteth shewe to hym / and be aknowe to none
other body. Saynt Hieronymus writeth to Eustas-
chium / and gyueth her suche maner counsaile. If
thou doute any thyng of scripture / or be ignorant
in it / aske of hym that is comendable of lymyng /
& for his age excusable nor hath any euill name / &
that may say / I haue disposed the to one man to
pelde a chaste virgine vnto Christe. And if there be
nonethat can expounde and declare thy doubt / it
is better to be ignorant safely / than to knowe wth
ieopardy. For in courtes and in resort of men / and
gatheryng of people / a wydowe shulde nat medle.
In þe whiche places there is great ieopdy of those
thynges

thynges / that a wydowe ought to sette moste by.
And a wydowe / y is chaste / honest / of good fame / &
vertuous ought to do so / y she maye do good / nat
only to her selfe / but also to other folkes. A brode /
and afoze manye mennes eyes and handlynges /
shamfastnes by lytell and lytell gothe away / and
honestie and chastite commeth in ioperdye: and
though they be nat ouer comen / yet they be soze af
saped. And as for the ouercomyng every mā will
say / nat as the thyng is in dede / but as he lusteth.
More ouer / the cares of this worlde comle the loue
and desyre of heuenly thynges: and as our lord
sayth in the gosspeil / The sede falleth amonge thoz
ners / that is choked with thoughtes and busynes
of this present lyfe: neither is suffered to growe
vp to good corne: And lyke wyse as a see / that the
wynde hath lpen soze vpon / is yet tossed and trous
bled / after that the wynde is layde / and y tempest
gone: so mans mynde lately comē out of busynes
of y worlde / yet casteth i his mynde & studie y same
thynges / & pāteth after his labour: noz can nat aff
his trouble come streyght to it selfe. And whā the
mynde is troubled / what maner of prayers can be
sayd: berely as you may se / carefull and vnquiet
sauoyng of the myre and dyte of this peuplshe
worlde: lyke as whan a ryuer oz fountayne is trous
bled a man can drawe no water but full of mudde.
The quietnes of mynde is that that lyfeth vs vp
hyest vnto y speche of god / as it dyd mary Maude
lene / whiche all mannes and worldely busynes gy
uen ouer / satte at the feete of our lord diligently
heryng

herynge his worde. Therfore is she commended
by the testymony of Christe / that she had chose the
best partye / y^e whiche shulde nat be take from her.
But here wolde some say / Whylandes be in perill /
I am sued. Unto that / here the sayenge of saynt
Ambrose. Do nat complayne / y^e thou arte alone :
For chastite requireth solitarie : and a chast wo-
man despyth secretnes. But y^e hast matters & bus-
synes / & fearest y^e attourne of thyn aduersary / plea-
dyng before y^e iudge. But our lord entreateth for y^e
sayeng : Gyue iugement for the fatherles chylder /
& iustifie the wydowe. But yet thou woldest kepe
th^y heritage. The heritage of chastite is far gret-
ter : y^e whiche a wydowe ought better to kepe thā
a wyfe. And if th^y seruant offende / for gyue hym.
For it is better y^e y^e forbear an others faute / than
utter thyn owne. Thus saith saint Ambrose / Also
I wolde y^e shuldest vnderstāde / y^e my mynde is to
haue her matter the most tendred of the iudges /
that hath but feble atturnes / or none at all. For
than shall the iudges take on them the roume of
attourneis / whan they withstande often tymes
myghty defenders and aduocates. For naturally
we hate them that haue great power and ryches /
and helpe them that haue lyttell / and go about to
put downe them that exaltethem selfe / & to helpe
vp them / that be humble and lowely. Also it is or-
dained of nature / that in mennes opinions / as y^e
wyle man sayth / in all maner of stryfes the great-
ter shall seme to do y^e wronge / yea though he haue
it done to hym / bycause he may do moze. And the
same

same that I haue sayd of iudges / vnderstode me
to haue spokē of attourneis. Vnto whom / al þe wy-
dowes matter shalbe moze credible / whom they se-
ouer shamaft to defēde her owne quarell: and her
matter shall be so moche moze recommended vnto
them / the lesse that she recommendeth it. And her
cause shalbe moze like to be good / whom mē thye
so good and vertuous / that she wyll neither aske
noz holde that is nat her owne. So a good womā
shall nat byng with her to the courte argumētes
of pleaders in þe lawe / but the autorite of recorde.
And she that is bablyng / and busye / & troublous /
must nedes werpe men / and make them to lothe
her / and hyndreth her of þe succour that I spake of.
And this I haue sayde by good iudges and aduo-
cates / or at þe least suche as she knoweth nat to be
yll. For some be nyce and wanton / that they wyll
sell theyr counsaile and iudgementes for theyr vn-
thyrifty pleasure of their body. Vpon whom dout-
les the common good order and maner wolde take
punysshement / sayng that the lawes / as þe wyse
man sayd / be lyke the coppe webbes / that take all
littell beastis / and let the great alone. But a good
wydowe / if she knoweþ they be suche / as she may
well ynough by theyr name that they haue of the
peope / she shall eschewe them & fle / nat only with
the losse of her goodes / but also reopdie of her selfe
if neede were. And the same I wolde she shulde do
by all that be wanton and vicious. Nowe of run-
nyng about to other mennes houses / saynt Paule
hath a p̄cepte / that those wydowes ought to be
abiette /

abiette / as mylfamous / that routine ydell from
house to house: and nat only idell / but also be bab-
blars & full of wordes / where as is nat cōuenient.
For there be some / whiche whan they thinke their
selfe they haue done all theyz owne busynes / than
without shame they medle with other folkes busi-
nes / & gyue counsaile / as though they were great
sages / and exhorste and gyue preceptes / rebuke &
correcte / pyke fautes / and be wondrous quicke of
syght from home / and at home blynde inough.

Of seconde marriages.

The. vii. Chaptre.

For to condēne and reprove bitterly
seconde marriages / it were a poynt of heres-
ye. Howe be it that better is to absteyne thā ma-
rye agayne / is nat only counsayled by Chyistiane
purenes / that is to saye by diuine wysdome / but
also by pagans / y is to say / by worldly wisdom.
Cornelius Tacitus / as I haue rcherled / sayth / y
women of Almayne were nat wonte to marie but
of maydes: and thonghe they were wydowes in
theyr yowthe / yet wolde they nat marie agayne /
and specially the noble women. Valeria / syster vn-
to Messala / and Portia the yonger doughter of Cas-
to / whan there was praysed vnto her / for her good-
nes / a woman that had be twyse married / Portia
answered / An happy & chaste dame wolde neuer
marie oftener than ones. Cornelia / the mother of
Caius & Titus Gracchus / whan she was moued
with great pmisses by Ptolome y kyng of Egypt /
to

to marye agayne / she refused / & had leauer be cal-
led Cornelia Gracchus wyfe / than the queene of E-
gipte. Also seconde mariagis were rebuked in plas-
yes & enterludes / and verses of poetes in this man-
ner: Ofte maryng can nat be without occasion of
reprehensiō: And a womā y marieth many / can nat
please many. Notwistandynge wycolwes lay many
causes / wherfore they say they must marie agayne
of whom saynt Hieronymus spekyth in this maner /
writyng vnto y holy womā Lucia. Yōge widowes /
of whom there hath many gone backwarde after y
deuyl / after y they haue had they pleasure by ma-
ryng in Christe / be wote to say / My goodes spere
dayly / y heritage of myn auerter p'visech / my
seruaūtes speke stubboucnely & p'sumtuously / my
mayde wyl nat do my cōmaūdement / who shall go
before me forth: who shall answer for my house
rent: who shall teache my yōge sōnes: who shall
brynge by my yōge daughters: And so they laye y
for a cause to marie soze / whiche shulde rather let
them fro it. For she byygeth vpon her chyldre an e-
nemie / & nat a nourisher: nat a father / but a tyrane.
And she inflamed with vicious lust / forgetteth her
owne wōbe: & she y late afore sat mournyng amonge
her chyldren / that perille nat their stonelosse & hars-
mes / nowe is pyked by a newe wyfe. whereto lay-
est thou y cause in thyn inherytaunce / & proude of thy
seruaūtes: confesse thyn owne viciousnes. For none
of you taketh a husbande but to y intent y she wy-
lke wynt / noz excepte her lust picke her. What a
ragiounles is it / to set thy chastyte comon lyke an
harlot /

harlot / y y mayst gether riches : And for a bile / &
a thyng y shall sone passe away / to sple thy chastite /
y is a thyng most precious & euertlasting : If y haue
childre alreedy / what nedest y to marie : If y haue
none / why dost y nat feare y barēnes / y thou hast
proued afore : & auēterest bpō an yncertayne thyng /
& forgoost thyn honestite & chastite / y y wast sure of.
Nowe y hast wryting of spon sage made y / y within
shorte whyle after / thou may be cōpelled to wryte a
testamēt. The husbāde shall feine him selfe sicke / &
shall do on lyue & in good helthe / y he wolde haue to
do whā thou shalt die. And if it chaūce y thou haue
childre by thy seconde husbāde / thā ryseth strife &
debate at home w in thy house. Thou shalt nat be
at libertie to loue thynne owne childre equally / nei
ther to lōke indifferently bpōn them / y thou haste
borne : thou shalt reache the meat secretly : he will
smile vpon y is deed / & except y hate thyn owne chil
dre / y shalt seme to loue their father yet. And if he
haue childre by a nother wyfe / thā shall playe &
gestes rayle and gest bpō y / as a cruel stepdame.
If thy stepson be sicke / or his hee dake / y shalt be
diffamed for a witcher : & if y gyue hym nat meate /
y shalt be accused of crueltie : & if y gyue any / y shalt
be called a porsoner. What I pray y hath seconde
mariagis so pleasāt / y can be able to recōpēce these
euylles. Thus saith saynt Hieronymē. As for the
pypse of cōtinence & chastite / & cōsailing from se
cōde mariagis / what can I be able to say after y es
loquēt soūayne of saynt Hieronymē / or y swete dis
cates of saynt Ambrose speche : Therefore who so
desp

31.
desyret to knowe any thyng of those matters /
hym loke it of them. For it longeth nat to my pur-
pose / to recite al their sayenges here. For I do nat
rede to write exortatiōs vnto any kinde of lyuing /
but to gyue rules / howe they may lyue. Neuer þ
lesse / I wolde coulsate a good woman to cōtinue in
holy wydowhed / namely if she haue childre: which
thyng is þ intent & frute of matrimony. But & she
dout, lest she cā nat auoide þ prickes of nature with
þ life / let her giue an eare vnto saint Paule thapostle
wryting vnto þ Corinthes i this wise: I say to
vnmarrid women and wydowes / it were good for
them / if they kepte them selfe as I am: but yet if
they cā nat suffre / let them marie. For it is bett to
marie thā bourne. And þ same apostle writeth vnto
Timothe thus: Put away yōge wydowes / for
whan they haue abused them selfe at large / than
wold they mary to Christ / & are cōdemned bicause
they haue refused their spst promise / & walke ydle
frō house to house, neither only idle, but trifling &
bablyng / pratyng & talking / such thynges as be
cōmeth nar. Therfore I wold þ þ yōger wuld ma-
rie / & bring forth childre / & rule theyr house / & gyue
their enemy none occasiō to say il by them. For ther
be some / which streight after their cōuersion haue
folowed Satanas. Yet let them beware / þ they do
it nat by & by. after their husbādes deeth. For þ is a
tokē þ they loued nat their whōle deptyng they
haue so sone leste sorowynge / mournynge / & al desire
of them. And if they must prouide ought for theyr
house or children / let them se to it before the busyness

nes of marriage and dominio of a newe husbāde.
And lette them get suche husbandes as be accor-
dyng for wyddowes to be married unto / nor yonge
men / wanton / hote / and full of playe / ignorant /
and riotous / that can neither rule theyr house / nor
theyr wyfe / ne theyr selfe neither : but take an hus-
bande some thyng past myddle age / sober / sad / and
of good wyt / experyence with great use of the worlde :
whiche with his wisdom may kepe al the house
in good order : whiche by his discretio may so tem-
per and gouerne all thyng that there may be al-
waie at home sober myrthe and obedience / with-
out frowardnes / and the house holde kepe in theyr
labour and duetye / without payne / and all thyng
clere and holle. And lette them wete and knowe
that these contentes hym / whose pleasure onely
they shall all more esteeme / thanne the holle coun-
treys belyde.

Here endeth the boke called the instruction of
a Chyssen woman / whiche who so shall
rede / shall haue moche / both knowe
lege / pleasure / and frute by it.

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house of Thomas Berthelet / printer
vnto the kynges moste noble
grace / at the signe
of a Luere.

Sum pmissio regis Indulgentia